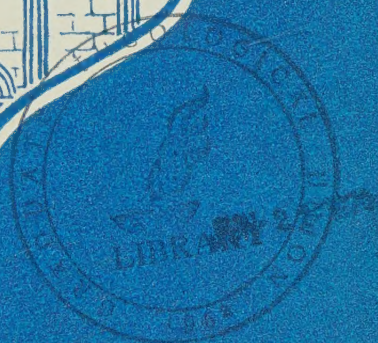




Orthodox Eastern Church,
Russian, Journal.



THE JOURNAL OF THE MOSCOW PATRIARCHATE



His Holiness Patriarch Pimen and His Beatitude Metropolitan Theodosius, Primate of the Autocephalous Orthodox Church in America, at Divine Liturgy in the Trinity Cathedral of the Trinity-St. Sergiy Lavra. See p

THE JOURNAL

THE MOSCOW PATRIARCHATE

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Editor-in-Chief: Archbishop PITIRIM of Volokolamsk,
Head of the Publishing Department
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CHRISTMAS GREETINGS

from His Holiness Patriarch Pimen
of Moscow and All Russia
to the Heads of Churches and Religious Associations

To His Holiness **DIMITRIOS I**, Archbishop
of Constantinople the New Rome, Ecumenical Patriarch

Your Holiness, Most Holy Vladyka, beloved in the Lord,
It is with a feeling of profound brotherly love and spiritual joy that we cordially greet Your Holiness on the glorious Feast of the Nativity of Our Lord Jesus Christ, on this great commemoration day, and on the coming New Year of our Lord's benevolence.

In congratulating Your Holiness on this Great Feast, we feel that we are sharing with you and your God-protected flock our bright and blessed joy in the Newly-Born Saviour of the World and we offer up our thanks to God the Father Who *so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16).

In professing and glorifying the Mystery of the Incarnation which revealed to us all the power and the greatness of the Divine Love for mankind, we raise our fervent prayers to the Divine Infant, Jesus Christ. And may He, the Saviour of the World, bless us all in our ecclesiastical service to the glory of His Holy Church and may He grant to all the nations of the earth the peace and prosperity they yearn for.

With love in the Lord,

+ **PIMEN**, Patriarch of Moscow and All Russia

Christmas 1978/79

His Holiness Patriarch PIMEN of Moscow and All Russia sent similar messages of Christmas greetings to the Primates of the Orthodox Churches:

- His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria
- His Beatitude **ELIAS IV**, Patriarch of Antioch the Great and All the East; Damascus
- His Beatitude **BENEDICTOS I**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem
- His Holiness and Beatitude **ILIYA II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi
- His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovac; Patriarch of Serbia; Belgrade
- His Beatitude **JUSTIN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
- His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia
- His Beatitude **CHRYSOSTOMOS**, Archbishop of New Justiniana and All Cyprus; Nicosia
- His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens
- His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw
- His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague

is Beatitude **THEODOSIUS**, Archbishop of New York, Metropolitan of All America and Canada; New York
is Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo
is Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio
is Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

is Holiness Pope **JOHN PAUL II**; Vatican City
is Holiness **VAZGEN I**, Supreme Patriarch-Catholicos of All Armenians; Echmiadzin
is Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
is Beatitude **BASELIUS MAR THOMA MATHEWS I**, Patriarch-Catholicos of the East; Metropolitan of Malankara; Kottayam
is Holiness **MAR IAKOVOS III**, Patriarch of Antioch and All the East; Damascus
is Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
is Holiness Abuna **TEKLE HAIMANOT**, Patriarch of the Ethiopian Church; Addis Ababa
is Grace Dr. **DONALD COGGAN**, Archbishop of Canterbury, Primate of All England and Metropolitan; London
is Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church; New York
is Grace Dr. **MARINUS KOK**, Archbishop of Utrecht; Utrecht
r. **MIKKO JUVA**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
he Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches; Geneva
r. **GERALD GÖTTING**, Chairman of the Christian Democratic Union of Germany; Berlin

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Christmas:

onsignor **JUOZAS MATULAITIS-LABUKAS**, Bishop of Mopta, Apostolic Administrator of Kaunas and Vilkavishkis, Kaunas
onsignor **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga
rchbishop **JANIS MATULIS**, of the Evangelical Lutheran Church in Latvia; Riga
rchbishop **EDGAR HARK**, of the Evangelical Lutheran Church in Estonia; Tallinn
E. KLIMENKO, Chairman of the All-Union Council of Evangelical Christian Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

he Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia; Moscow
he Most Reverend **VARSONOFIY**, Bishop of Kursk, temporarily carrying the duties of Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
S. MIKHAILOV, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga; Riga
I. CHUVANOV, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow
I. DERYUGIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

UKASE

BY THE PATRIARCH OF MOSCOW AND ALL RUSSIA

In consideration of Metropolitan Antony's assignment to the honoured see of Leningrad and his many years of fruitful labour carried out under responsible obediences placed upon him by the Church, I find it meet to grant His Eminence the right to wear always a second panagia.

+ **PIMEN**, Patriarch of Moscow and All Russia

November 14, 1978

Metropolitan Theodosius' Visit

His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada, was on an official and fraternal visit to the Moscow Patriarchate from September 28 to October 11, 1978. The Primate of the Autocephalous Orthodox Church in America was accompanied by Archimandrite Boris Geeza; Archpriest John Meyendorff, Head of the Department of External Church Relations and professor at St. Vladimir's Orthodox Theological Seminary; Archpriest Arthur E. Liolin, Chancellor of the Albanian Orthodox Archdiocese in America; Deacon Stephen Mikholik, and Prof. K. I. Kalaur, a staff member of the Department of External Church Relations.

At the Sheremetyevo Airport, His Beatitude Metropolitan Theodosius was met by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Bishop Iov of Zbarsk, Deputy Head of the Department of External Church Relations; Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and, ad interim, in the USA, and Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch. V. S. Volodin, Head of the International Department of the Council for Religious Affairs of the USSR Council of Ministers, was present on behalf of the council.

On September 29, the distinguished guest visited the Resurrection Church in Sokolniki. Afterwards His Beatitude Metropolitan Theodosius together with those accompanying him called on His Holiness Patriarch Pimen. Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Metropolitan Yuvenaliy were present during the visit when the Primate of the two Local Sister Churches met.

After conversing, His Holiness Patriarch Pimen, His Beatitude Metropolitan Theodosius accompanied by members of his suite, Metropolitan Aleksiy and Metropolitan Yuvenaliy attended the liturgy said for the late Pope John Paul I by Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch, in

the Patriarchal Domestic Chapel of the Vladimir Icon of the Mother of God.

On September 30, the guests left Georgia to pay a fraternal visit to His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia.

On October 3, the delegation of the Autocephalous Orthodox Church in America left Tbilisi for Odessa.

That day the guests visited the Monastery of the Dormition and the theological seminary in Odessa. A meeting with the guests with the faculty and students took place in the assembly hall. His Beatitude Metropolitan Theodosius and Archpriest John Meyendorff spoke about the life of the Orthodox Church in America. In the evening, the evening service for the Feast of the Invention of the Relics of St. Dimitriy of Rostov, His Beatitude Metropolitan Theodosius officiated. He celebrated the All-Night Vigil with Metropolitan Sergiy of Odessa and Kherson and Bishop Irinei in the Cathedral Church of the Dormition.

On October 4, on the feast day of St. Panteleimon, His Beatitude Metropolitan Theodosius concelebrated Divine Liturgy with the same hierarchs in the Church of St. Dimitriy of Rostov. At the end of the service, Metropolitan Theodosius and Metropolitan Sergiy delivered addresses.

In the afternoon, Metropolitan Theodosius gave a reception in honour of His Beatitude Metropolitan Theodosius.

In the evening the distinguished guests left for Moscow.

On October 6, His Beatitude Metropolitan Theodosius and his suite visited several churches in Moscow: of the Holy Saints in Sokol, of the Dormition at Novodevichy Convent, of Sts. Peter and Paul in Lefortovo, and of St. Nicholas in Novokuznetskaya Street. In the afternoon the delegation went to Zagorsk.

At the Trinity-St. Sergiy Lavra, His Beatitude Metropolitan Theodosius, Primate of the Autocephalous Orthodox Church in America was welcomed by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy Seminary; Archimandrite Ieronim, Superior of the Lavra; the brethren of the monastery, and by representatives of the faculty and students of the theological schools. To the singing of the psalms in honour of St. Sergiy, all present pro-

to the Trinity Cathedral where His Beatitude Metropolitan Theodosius and those accompanying him paid homage to the shrine of St. Sergiy. Then Metropolitan Theodosius said a moleben to the memory of the Holy Hieronymus of Moscow at his tomb in the Church of the Descent of the Holy Spirit.

On October 7, in the morning, His Beatitude Metropolitan Theodosius attended the Divine Liturgy in the Academy Church of the Protecting Veil. After the service, His Beatitude Metropolitan Theodosius got acquainted with the life of the theological schools.

In the afternoon, on the eve of the Feast of St. Sergiy, Hegumen of Radozhitsy, and on the feast day itself, His Beatitude Metropolitan Theodosius and members of his suite participated in the church celebrations.

On October 8, in the evening, the guests departed for Leningrad.

On October 9, in the afternoon, His Beatitude Metropolitan Theodosius attended the annual convocation of the Leningrad theological schools. Archbishop John Meyendorff gave a talk on the life of the theological schools of the Autocephalous Orthodox Church in America.

In the evening, Metropolitan Antoniyy of Leningrad and Novgorod gave a reception in honour of His Beatitude Metropolitan Theodosius. Afterwards the guests left for Moscow.

On October 10, His Holiness Patriarch Pimen of Moscow and All Russia, gave a big reception in honour of His Beatitude Metropolitan Theodosius. It was attended by the permanent members of the Holy Synod: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan

Yuvenaliy, Metropolitan Aleksiy, and other hierarchs, as well as by the staff members of the synodal departments and representatives of the Moscow clergy.

V. V. Fitsev, Vice-Chairman of the Council, and V. S. Volodin, Head of the International Department, were present on behalf of the Council for Religious Affairs of the USSR Council of Ministers.

In the afternoon, Mr. M. Harrison, Chargé d'Affaires of the USA in the USSR, gave a reception in honour of His Beatitude Metropolitan Theodosius. Among those invited were His Holiness Patriarch Pimen, Metropolitan Filaret, Metropolitan Antoniyy, Metropolitan Yuvenaliy, Metropolitan Aleksiy, Archbishop Khризостом, Bishop Iov and Bishop Irinei.

On the same day Metropolitan Yuvenaliy received Archimandrite Boris Geeza, Archpriest John Meyendorff, Archpriest Arthur Liolin and Prof. K. I. Kalaur at the Department of External Church Relations. Archbishop Khризостом, Bishop Iov, Bishop Irinei participated in the conversation that took place.

On October 11, His Beatitude Metropolitan Theodosius left for New York. At the Sheremetyevo Airport the Primate of the Autocephalous Orthodox Church in America was seen off by His Holiness Patriarch Pimen, Metropolitan Antoniyy, Metropolitan Yuvenaliy, Metropolitan Aleksiy, Archbishop Khризостом, Bishop Iov and Bishop Irinei.

V. S. Volodin, Head of the International Department of the Council for Religious Affairs, was present to see them off on behalf of the council.

The Fortieth Day after the Decease of Metropolitan NIKODIM

On October 13, the eve of the Feast of the Protecting Veil of the Mother of God, and of the 40th day after the decease of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Yuvenaliy of Krutitsy and Kolomenskoye, Head of the Department of External Church Relations, officiated at Night Vigil in the Dormition Church

of the Novodevichy Convent. After All-Night Vigil, Metropolitan Yuvenaliy with the clergy of this church and representatives of the clergy from the Department of External Church Relations conducted the panikhida. Prior to it Metropolitan Yuvenaliy delivered an oration in commemoration of His Eminence Nikodim, of blessed memory.

On October 13, in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra in Leningrad, Metropolitan Antony of Leningrad and Novgorod led the All-Night Vigil with Parastasis. He was assisted by Archbishop Kirill of Vyborg, Vicar of the Leningrad Diocese, Rector of the Leningrad Theological Academy and Seminary; Bishop Nikolai of Mzhaisk, Dean of the Patriarchal Podvorye in Tokyo; Bishop Isidor of Arkhangel'sk and Kholmogory; Archimandrite Avel, Father Superior of the Russian Monastery of St. Panteleimon on Mount Athos; the cathedral clergy and representatives of the clergy of the Leningrad and Novgorod dioceses.

On October 14, the 40th day after the decease of His Eminence Metropolitan Nikodim, Metropolitan Antony concelebrated Divine Liturgy in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra with Archbishop Khrizostom of Kursk and Belgorod, Archbishop Kirill, Bishop Nikolai and Bishop Isidor. Metropolitan Yuvenaliy attended the service. After the Divine Liturgy Metropolitan Yuvenaliy led the panikhida in which the above hierarchs participated. Prior to it, Metropolitan Yuvenaliy spoke about His Eminence Metropolitan Nikodim of blessed memory.

After the panikhida, Archbishop Ki-

rill said the Lity for the Dead at the grave of Metropolitan Nikodim. All hierarchs and members of the clergy who had assisted at the panikhida attended the lity.

Dr. Philip Potter, General Secretary of the World Council of Churches, had arrived to pay commemorative respects to the late President of the W. Metropolitan Nikodim of Leningrad and Novgorod, attended the Divine Liturgy, panikhida and lity. After the panikhida Metropolitan Antony and Dr. P. Potter delivered addresses. In his address, Dr. Philip Potter noted the tremendous contribution of Metropolitan Nikodim to the ecumenical activities of the Russian Orthodox Church, to the ecumenical movement in general and to the work of the World Council of Churches.

After the lity, there was a commemorative repast at the residence of Metropolitan of Leningrad. Present were all the above hierarchs and Dr. P. Potter, General Secretary of the W. Metropolitan Yuvenaliy, Metropolitan Antony, Archbishop Kirill, Protopresbyter V. Borovoi and Dr. Philip Potter delivered commemorative speeches in honour of Metropolitan Nikodim of blessed memory.

CHRONICLE

On September 18, 1978, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received H. E. Demos Hajimiltis, Ambassador of Cyprus to the USSR, at the latter's request.

* * *

On October 25, 1978, His Holiness Patriarch Pimen of Moscow and All Russia congratulated His Holiness Patriarch Dimitrios I of Constantinople on his name-day. A congratulatory telegram was also sent by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna.

* * *

A delegation of the USSR-Portugal Friendship Society visited Portugal from October 31 to November 11, 1978, at the invitation of the Portugal-USSR Society.

Among the members of the delegation were Archpriest Igor Ranne, Dean of the Trinity Cathedral of the St. Aleksandr Nevsky Lavra, and Hegumen Ilian Vostryakov, a staff member of the Department of External Church Relations.

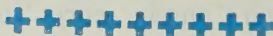
The delegation visited Lisbon, Oporto, Coimbra, Braga, Castelo Branco, Braganca, Évora and towns.

* * *

On November 3, His Excellency G. Wick, Ambassador of the Federal Republic of Germany to the USSR, gave a dinner in the embassy in honour of Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. Present at the dinner were Archimandrite Grigoriy Chirkov, secretary to the Metropolitan of Krutitsy and Kolomna, Protodeacon Vladimir Nazarkin and Boris S. Kudinkin, staff members of the Department of External Church Relations.

* * *

On November 9, 1978, H. E. Tsegaye Meshele, Ambassador of the Socialist Ethiopia to the USSR, received Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, at the latter's request. Also present was Aleksei S. Buevsky, Secretary of the Department of External Church Relations.



Services Conducted by His Holiness Patriarch Pimen

O C T O B E R

October 14 (1), the Feast of the Veiling of the Mother of God, as on **October 22 (9)** and **26 (16)**, the 18th and 19th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On Saturday, **October 21 (8)**, the All-Night Vigil Patriarch Pimen attended the panikhida said for the Mother, Pelagia.

On **October 15 (2)**, the 17th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral together with Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archbishop Kirill of Voronezh. Dr. Philip Potter, Secretary of the World Council of Churches, attended the service. During the Liturgy the prayer for the Departed was said for the repose of the soul of Metropolitan Kirill (birthday, October 15, 1929). On **October 18 (5)**, the Feast of the Holy Workers, Sts. Petr, Aleksey, Filipp and Ermogen of Moscow, Patriarch Pimen celebrated Divine Liturgy in All Russia.

On the eve, in the White Hall of the Patriarchate, His Holiness the Patriarch and hierarchs conducted the notation of Archimandrite Serafim Gerasimov as Bishop of Penza and Saratov (see p. 10).

The All-Night Vigil was led by His Holiness the Patriarch in the Patriarchal Cathedral. He was assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Sergiy of Odessa and Kherson, Archbishops—Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Bishop of Kursk and Belgorod, Bishops of Orel and Bryansk, as well as other bishops—Nikolai of Mozhaisk and Iov of Vologda.

On the feast day itself, His Holiness Patriarch Pimen together with the

other hierarchs celebrated Divine Liturgy and solemnized the consecration of Archimandrite Serafim.

On **October 26 (13)**, the Feast of the Iberian Icon of the Mother of God, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Moscow Church of the Resurrection, in Sokolniki, where there is the deeply venerated Iberian Icon of the Mother of God.

N O V E M B E R

On **November 4 (October 22)**, the Feast of the Kazan Icon of the Mother of God, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil together with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk and Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, in the Patriarchal Cathedral where there is the much-revered Kazan Icon of the Mother of God.

On **November 5 (October 23)** and **November 12 (October 30)**, the 20th and 21st Sunday after Pentecost, His Holiness led Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral.

On **November 6 (October 24)**, the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of the Transfiguration in Bolshaya Ordynka Street, Moscow, where there is the deeply venerated Icon of the Mother of God "Consolation of All the Afflicted". His concelebrant was Archbishop Kiprian Zernov, honorary rector of the church.

On **November 9 (October 27)**, 101st anniversary of His Holiness Patriarch Aleksey's birth († April 17, 1970). His Holiness Patriarch Pimen attended the

panikhida said at the tomb of Patriarch Aleksey in the Church of All the Saints Who Shone Forth in the Land of Russia, beneath the Dormition Cathedral of the Trinity-St. Sergiy Lavra.

On **November 10 (October 28)**, Patriarch Pimen attended the panikhida said for the newly-departed Mother Serafima Zubareva († November 10, 1978), a staff member of the Patriarchate, in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Patriarchate.

On **November 17 (4)**, the Feast of St. Joannicius the Great, the day of the

episcopal consecration of His Holiness Patriarch Pimen (1957), His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral for the Epiphany. During Liturgy the tene for the Departed was said for the repose of the souls of His Holiness Patriarch Aleksey, Metropolitans and Nektariy, Archbishop Innokenty and Bishop Nestor.

On **November 18 (5)**, the eve of the 22nd Sunday after Pentecost, Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral.

Patriarch PIMEN's Exhortation

at the Presentation of the Crozier to Bishop Serafim of Penza and Saransk

Your Grace Bishop Serafim, today through the grace of the Holy Spirit, by the laying on of hierarchal hands, a great sacrament was bestowed upon you and you have become our beloved brother in episcopal ministry.

With great joy I congratulate you on this most memorable event in your life, on your admission to the episcopate of Christ's Church.

Divine Providence has ordained and the Holy Synod of the Russian Orthodox Church has willed that you carry out your episcopal ministry in the Penza Diocese.

You were born and advanced spiritually in the Penza Region. It was there that you professed your monastic vows to His Grace Archbishop Feodosiy of Penza, and by him too were you ordained hieromonk. Over the course of a number of years, during which you were an assistant to Archbishop Feodosiy, of blessed memory, in his administration of the Penza Diocese, you acquired a rich store of experience in diocesan affairs, and after the death of Vladyka Feodosiy, you acquired in his person an intercessor before the Throne of God.

You are now to enter upon service in your own native province in continuation of the work of our Lord and Chief Shepherd, Jesus Christ, the work of the Holy Apostles and their successors, as *the light of the world and the salt of the earth* (Mt. 5. 13, 14). You are to preach the Gospel of the Kingdom of God, to be

a steward of the mysteries of God (1 Cor. 4. 1), and to preserve the Church which has been handed down in the Church unimpaired and in all its parts.

You were called to the service of the Holy Church at a very young age, your love for God and the Church helped you to complete successfully your education in our theological schools, to profess your monastic vows and be ordained into the priesthood. Then you were placed under obedience in various capacities and places: in Penza and Ivanovo, and for seven years in the Holy Land, where you served as member and secretary and then as head of the Russian Orthodox Mission in Jerusalem. Upon completion of your service in the Holy Land you became father superior of the Dormition Monastery in Odessa, whence you were called to the episcopal ministry.

You must always regard the obligations placed upon you by the Church and particularly your stay in Jerusalem, where our Lord led His earthly life and accomplished His feats and where He died and resurrected, as a special sign of God's mercy.

Now that the Lord has called you to higher ecclesiastical service in the dignity of bishop it behooves you to be the image of the *great high priest that is passed into the heavens* (Heb. 4. 14), serving Him in *righteousness and true holiness* (Eph. 4. 24), and in *a pattern of good works, sobriety,*

...e; chastity, piety, righteousness,
...nd patience (Tit. 2. 7; 1 Tim. 3.
...11; 2 Tim. 2. 22, 24; 3. 10).

...t is the episcopal ministry and
...also its responsibility: *For unto
...oever much is given, of him shall
...h required: and to whom men
...ommitted much, of him they will
...more* (Lk. 12. 48).

...a your experience of pastoral ser-
...u know how difficult is the path
...shepherd, therefore, did you con-
...us your fear in the face of the
...episcopal service and your own
...ss. But you believe that your lot
...bishop was ordained by God, for
...taketh this honour unto himself,
...that is called of God, as was
(Heb. 5. 4).

...vise do you believe that the al-
...grace of God "healeth the infirm
...mpleteth that which is wanting"
...the words of the Lord Himself:
...ce is sufficient for thee: for my
...is made perfect in weakness
...12. 9). Our Lord administers
...rch He has founded and attends
...needs of those He has chosen.

...therefore, in peace and joy along
...path to which Divine Provid-
...s directed you. With faith in the
...y help of God commence the
...which has been entrusted to
...study to shew thyself approved
...d, a workman that needeth not
...shamed, rightly dividing the
...truth (2 Tim. 2. 15).

...king your monastic vows you
...ven the name of Serafim. Sera-
...ns "aflame". This leads us to
...at you will display true ardour
...your episcopal ministry and life
...lessons and example for which
...e always turned to St. Serafim
..., whose name you bear.

...rafim will be your helper and
...or in your archpastoral work
...will impart to you his own love
...kind.

...a to draw your attention also
...gnificance of this day, on which
...being consecrated bishop. It is
...t of the Holy Hierarchs of
...Sts. Petr, Aleksiy, Iona, Filipp
...Martyr Patriarch Ermogen.

...celebration today of the feast of
...Bishops of Russia leads us to

the thought that you were consecrated
not only by the bishops of our earthly
Church, but that these holy hierarchs of
Russia also took part through their pray-
ers and intercession before the Throne
of God for this new member of the epis-
copate.

However, you should not forget that
every archpastor must, in emulation of
the saints, be "a true guardian of the
Apostolic Tradition, an unshakeable
pillar and Orthodox mentor". An arch-
pastor must always preserve and defend
the purity of Orthodoxy; instil in pas-
tors and laymen alike a peaceful spirit
and inspire them in all places and at
all times to defend the sacred cause of
peace on earth; he must be a peacema-
ker. "Pray to the Lord of all that He
may grant us universal peace" are the
words of our Church's prayer to the
Holy Hierarchs of Moscow.

An archpastor's good deeds will nev-
er be performed in vain.

On the model of the single feast day
of Sts. Basil the Great, Gregory of
Nazianzus and John Chrysostom the
commemoration of the Holy Hierarchs
of Moscow Sts. Petr, Aleksiy and Iona
was united in 1596 in a single feast day,
to remind us that they had one faith,
one zeal in their belief and one love for
their neighbour, for the sake of whose
salvation they were prepared to lay
down their life.

But amongst the Moscow hierarchs
the Russian land had yet another great
guardian of Orthodoxy, a chastizer of
immorality and defender of the faith
and the truth, whose name for reasons
obscure remained excluded from the
feast for a long time. This was Metro-
politan Filipp.

The first to attend to this omission
was Metropolitan Innokentiy of Mos-
cow. In 1875, the Holy Synod, on his in-
tercession, decreed that Metropolitan
Filipp should be commemorated together
with the Moscow Metropolitans Petr,
Aleksiy and Iona on October 18(5).
That same year, the Holy Synod appro-
ved the order of service compiled by
Metropolitan Innokentiy for the com-
memoration of all four saints together.

Metropolitan Innokentiy's good
deed did not pass unrewarded by God,
due, we believe, to the prayers of St.

Filipp. The day came when the Russian Orthodox Church canonized Metropolitan Innokentiy.


I would like here to give you a piece of advice. Do not be hasty in imposing your hand on anyone, do not repeat the sins of others. Carefully verify the credentials of candidates for the priesthood. Do not ordain laymen or clerics from other dioceses as there are some who

seek ordination without good reason from their own bishop.

Wishing you peace and success in your new service, I greet you with affection and give you this crozier as a sign of your archpastoral authority.

And now, proceed to this duty: bestow your first episcopal blessing on the faithful who have prayerfully participated in your consecration.

Archimandrite Serafim Tikhonov Nominated and Consecrated Bishop of Penza and Saransk

y decision of His Holiness Patriarch Pimen and the Holy Synod of September 29, 1978, Archimandrite Serafim Tikhonov, Father Superior of the Dormition Monastery in Odessa, was designated Bishop of Penza and Saransk.

On October 17, 1978, the nomination of Archimandrite Serafim as Bishop of Penza and Saransk was conducted in the Moscow Patriarchate by His Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvhenaliy of Krutitsy and Kolomna, Metropolitan Sergiy of Odessa and Kherson, Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe, Archbishop Gleb of Orel and Bryansk, and Bishop Iov of Zarsk.

At the nomination ceremony Archimandrite Serafim delivered an address in which he said:

"Your Holiness, archpastors wise-in-God and merciful fathers,

"It was with deep humility and trepidation that I received news of the decision by Your Holiness and the Holy Synod to nominate me Bishop of Penza and Saransk.

"I thank the All-Merciful Lord God for the great favour He has bestowed upon me, and that He, the Most High, does not avert His Face from me, but even trusts me to perform this high service in His Church by appointing me to be one of her guardians. I give my solemn word to be unshakably faithful to God, to be assiduous in my service of Christ's Church, and to be merciful in my ministration to the flock of

Christ entrusted to my paternal care by God.

"I thank you, Your Holiness, and all the bishops of God, for your gracious and merciful decision to elevate me, that I am, to this great dignity of bishop. To the end of my days of earthly life I will exert myself to the utmost in prayer for you.

"My nomination as bishop opens a new chapter in the book of my life. I know that I shall be required, as Christ's stewards, to work with diligence in His vineyard, and I know how weak and incapable I am. I remember that the strength of truth is made perfect in weakness.

"As I enter upon the great duty of the episcopate I sincerely acknowledge my unworthiness. Only my firm belief in Divine Providence has ordained that this should happen, and my faith in the ability of Divine Grace to heal my spiritual infirmities and to overcome human deficiencies inspires me that the strength of the Lord will be made perfect through my weakness (1 Cor. 12. 9).

"Throughout all my years I have received guidance from Divine Providence, and it has directed my footsteps in my life. It ordained that I should study at the Saratov Theological Seminary, then in the Leningrad Theological Academy. Here, in these theological schools, my taste of the sweet fruits of theological learning determined my vocation to become a priest. In the theological schools I began to yearn for the Kingdom of God, so that I could devote my life and soul to the service of the Church.

"My desire was fulfilled by the nomination of the now deceased Archbishop

Pogorsky) during his tenure of Penza See. The new name I received in honour of St. Serafim of Sarov. After completion of my theological education it was my fortune to be placed under the charge of the same Archbishop Feo-

phane abode of the Most Holy Mother of God, where I saw the life of the contemporary ascetics of the Holy Mountain.

"On this memorable day for me, the day of my Pentecost, I humbly thank you, Your Holiness, and the Holy Synod



**His Grace SERAFIM,
Bishop of Penza and Saransk**

Then the Lord God, through His grace and the will of the Supreme Holy Synod saw fit to direct me to the Holy City of Jerusalem, where, for the most part, seven years serving under His Grace, I had the opportunity to offer my prayers in Bethlehem, on divine Mount Zion, at the Holy Sepulchre, in the Church of the Holy Sepulchre, and other places of sacred memory. The Lord also found me worthy to be sent to Holy Mount Athos, the earthly

for nominating me to the Penza Diocese, the place where I spent my boyhood, youth and a large part of my adult life.

"I am now faced, by the will of God and through your nomination with a great undertaking—episcopal ministry. What can I say in reply? I am gripped with fear, knowing the full difficulty of episcopal ministry, the immense responsibility before God placed on the frail and impotent shoulders of one in this

dignity. I am fearful of this lofty dignity, knowing how meagre are my physical and spiritual resources, but out of obedience I accept this great appointment without a murmur and do not dare say a word, however small, contrary thereto.

"Thus, with the help of God and by exerting myself untiringly and humbly carrying out the obedience placed upon me, I hope uncomplainingly to tread the path in life that has been allotted to me. May I be helped in this by your hierarchical prayers!

"Trusting in the immutable help of God I also hope for the help and protection of the Queen of Heaven, and entreat on this day, the day of my Pentecost, for Her prayerful intercession before Her Son and our Lord. She has never failed me with Her intercession and protection, and I believe that now too She will ask Her Son to help and bless me.

"My thoughts at the present moment are turned towards the city of Odessa, to the holy Dormition Monastery, where I served under obedience as father superior, and to the theological seminary, where I worked as a lecturer. I served there for more than a year after my return from the Holy Land.

"I trust in the almighty help of God, in the prayerful intercession of the saints whose feast we are now celebrating: Sts. Petr, Aleksey, Iona, Filipp and Ermogen, Holy Hierarchs of Moscow and All Russia, miracle-workers, on whose feast day Divine Providence has ordained that I receive the grace of episcopacy. With filial devotion I express my gratitude to you, Your Holiness, Angel of the earthly host—the flock of all Russia, and to the Holy Synod for the great honour and trust you have placed in me, nominating me to receive this most holy, and supreme yoke of Christ on earth (Mt. 11. 29)—episcopal ministry.

"I convey my filial gratitude to His Eminence Metropolitan Sergiy for the fatherly and loving care and guidance he lavished on me during my term of office as father superior of the holy Dormition Monastery. I beseech and implore you, archpastors wise-in-God, to offer up your saintly prayers to the Throne of the Great High Priest and

Chief Shepherd that He may bestow upon me the grace of the Holy Spirit and that the All-Merciful Lord may satisfy my wants and deficiencies through the imposition of your hands, and me, unworthy though I am, assiduously to carry out the service I have been entrusted with in truth and in love; He may help me to live not for myself alone, but for the good of my neighbor, give me the strength to forget myself with all my worldly cares and desires and to devote myself wholly with all my soul, all my mind, and all my heart, to the salvation of the souls entrusted to me.

"I beseech and implore you, Your Holiness, and you, archpastors wise-in-God and merciful fathers, as I fall prostrate at your feet, to cover up for my weakness and frailty with your abundant and spiritous prayer to the Holy Life-Giving Trinity, and to give me your most effective blessing as I begin my new sphere of service for the glory of God and the good estate of the Holy Orthodox Church and Motherland, and may the Lord send down into my heart the flame of the Holy Spirit to cleanse and sanctify my heart, increase my diligence for prayer, give strength to my word, that it may be able to penetrate into the hearts of men and lead them to God, and may your service bring glory to the Name of the Holy and Life-Giving Trinity—of the Father and of the Son and of the Holy Spirit. Amen."

* * *

On October 18, 1978, the Feast of the Holy Hierarchs of Moscow—Sts. Petr, Aleksey, Iona, Filipp and Ermogen, during Divine Liturgy in the Patriarchal Cathedral of the Epiphany, Archimandrite Serafim was consecrated Bishop of Penza and Saransk by His Holiness Patriarch Pimen. Their Blessings and Graces the hierarchs who the previous day had taken part in the nomination, as well as Metropolitans Filaret of Minsk and Byelorussia, bishop Khrizostom of Kursk and Kaluzhgorod, and Bishop Nikolai of Moscow.

After the service, His Holiness Patriarch Pimen presented the cross to Bishop Serafim of Penza and Saransk and delivered an exhortation (see p. 12).

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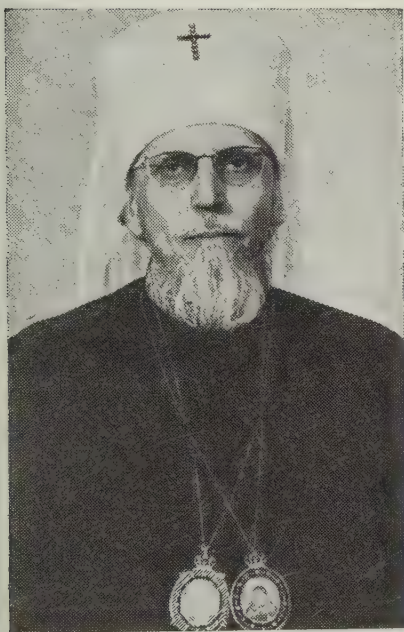
shop Serafim (secular name Dmitriy Zakharovich Tikhonov) was born on February 23, 1924, into a peasant family in Grannoe Village, Leningrad Region.

After receiving secondary education he finished grade school and worked for the railroad. In 1956 he was conscripted into the Soviet Army, but in 1956 was discharged into the reserves on medical grounds because of ill health.

In 1961, he graduated from the Saratov Theological Seminary and in 1965 from the Leningrad Theological Academy with the degree of Candidate of Theology.

On April 20, 1965, he took his vows, and on May 21 was ordained hierodeacon by Metropolitan Nikodim of Leningrad and Novgorod. On September 5, 1965, he was ordained hieromonk. In 1968, he completed a post-graduate course at the Moscow Theological Academy.

His Eminence ANTONIY, New Metropolitan of Leningrad and Novgorod, Permanent Member of the Holy Synod



Born Anatoliy Sergeyevich Melnikov on February 19, 1924, in Moscow, Metropolitan Antony began his service of the Church in 1944 as a deacon of Patriarch Aleksiy (the Locum Tenens).

He graduated from the Moscow Theological Academy in 1950 with the Candidate of Theology degree for his thesis "Pastoral Guidance According to John Chrysostom".

In July 1950, he took his monastic

From August 1968 until November 1970, he served as secretary to Archbishop Feodosiy (Pogorsky; † May 3, 1975) of Ivanovo.

In May and November 1969, he accompanied Metropolitan Nikodim of Leningrad and Novgorod on his visits to Bulgaria and Japan.

From November 1970 to July 1977, he was in turn secretary, deputy head and head of the Russian Orthodox Mission in Jerusalem.

In 1966, he was awarded a pectoral cross, and for Easter 1969, raised to the rank of hegumen; in 1972, he received an ornamented cross and in December 1974, was raised to the rank of archimandrite.

In September 1977, Archimandrite Serafim was placed by His Holiness Patriarch Pimen in charge of Metropolitan Sergiy of Odessa and Kherson, who appointed him Father Superior of the Dormition Monastery in Odessa on September 30, 1977.

vows and several days later, on July 18, 1950, was ordained by Patriarch Aleksiy hierodeacon and on July 21, hieromonk. Raised to the rank of archimandrite in 1956, he was the rector of the Minsk and Odessa theological seminaries at different times.

On May 31, 1964, he was consecrated Bishop of Belgorod-Dnestrovski and on October 6 that same year His Grace defended his magisterial thesis "Zhivotitsy Monastery in the History of the Russian Western Dioceses".

Appointed Bishop of Minsk and Byelorussia on May 20, 1965, he was made an archbishop on October 8 that year.

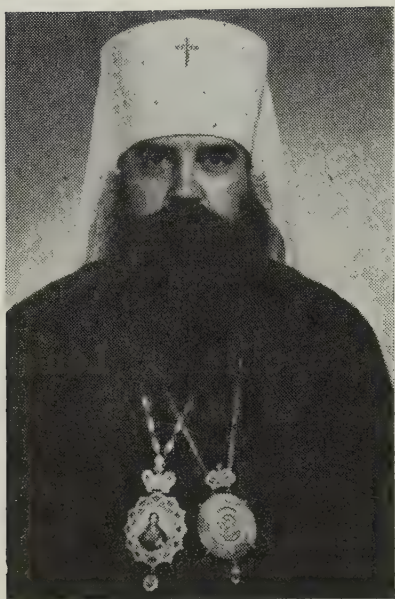
Since October 7, 1967, he has been the Chairman of the Editorial Board of the *Theological Studies*. On September 8, 1975, he was made a metropolitan.

Engaged in peacemaking and ecumenical activities, His Eminence visited many countries as a member of our Church delegations and has been on a pilgrimage to the Holy Land.

Metropolitan Antony was awarded the Order of St. Vladimir, 1st Class, granted the right to wear a second panagia and given a Certificate of Honour by the Soviet Peace Fund for his peacemaking.

On October 10, 1978, he was appointed Metropolitan of Leningrad and Novgorod, Permanent Member of the Holy Synod, by His Holiness Patriarch Pimen and the Holy Synod.

His Eminence FILARET, New Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe



Born Kirill Varfolomeyevich Vakhromeyev on March 21, 1935, His Eminence started his service of the Church in 1954 as Patriarch Aleksiy's hypodeacon. He graduated from the Moscow Theological Academy in 1961 with a Candidate of Theology degree for his thesis "Metropolitan Filaret of Moscow's Pastoral Guidance According to His Letters".

On April 3, 1959, he took his monastic vows and three weeks later, on April

26, was ordained by Patriarch Alexios II as hierodeacon, and hieromonk on December 14, 1961. When the Department of Postgraduate Studies was set up in September 1961 by the Moscow Theological Academy he was appointed its rector. On October 8, 1961, he was made an archimandrite.

On October 24, 1965, Archimandrite Filaret was consecrated Bishop of Tver, and on May 14, 1966, appointed (in the dignity of Bishop of Dmitriyev) Rector of the Moscow Theological Academy and Seminary. On September 1, 1971, he was made archbishop and on April 18, 1973, appointed Archbishop of Berlin and Central Europe, Patriarchal Exarch to Central Europe.

On May 7, 1974, His Grace was named Honorary Member of the Moscow Theological Academy and on April 15, 1975, raised to the dignity of metropolitan.

His Eminence Filaret has been engaged in peacemaking and ecumenical activities of his Church; as a member of her delegations he visited many foreign countries and made a pilgrimage to the Holy Land. Awarded the Order of St. Vladimir, 2nd Class (1969), and 1st Class (1971), he was also granted the right to wear a second panagia.

Patriarch Pimen and the Holy Synod appointed him Metropolitan of Minsk and Byelorussia on October 10, 1974, and, two days later, Patriarchal Exarch to Western Europe.

Pensions Committee: Thirty Years

The Moscow Patriarchate's Pensions Committee, set up in 1948, regularized and secured the pensions of the clergy and other employees of our Church.

The Patriarchal Locum Tenens Metropolitan Pimen (now His Holiness the Patriarch) said at the Local Council of the Russian Orthodox Church in 1971:

"To feed the aged is a high and sacred duty. And our Holy Church cares devotedly for worthy labourers and orphans, fulfilling the commandment laid

on us by the Apostle Paul that the ministration of this service is not a matter of daily bread *but is abundant also by many thanksgivings unto* (2 Cor. 9. 12)".

The central Pension Fund of the Moscow Patriarchate is subsidized by voluntary contributions made by the dioceses whose own pension funds are replenished by donations from parishes and deductions from the salaries of parochial clergy in accordance with the actual need of funds by the diocese.

the Patriarchate to pay out pensions.

The Pensions Committee grants pensions after examining the recommendations for pensions sent in by the diocesan administrations. The committee's solutions are subject to confirmation by His Holiness the Patriarch or by one of the Holy Synod's permanent members. At the present time, with the blessing of His Holiness Patriarch Pimen and the Holy Synod, the Pensions Committee is in the charge of Metropolitan Aleksey of Tallinn and Estonia, permanent Member of the Holy Synod and the Chancellor of the Moscow Patriarchate, who affirms the committee's solutions.

The "Enactment on Pensions and Grants of the Russian Orthodox Church" was confirmed by Patriarch Aleksey and the Holy Synod on April 15, 1948, and was amended in 1957 and 1970 in order to increase the pensions and to enlarge the circle of people entitled to them.

The enactment was revised by His Holiness Patriarch Pimen and the Holy Synod on September 8, 1976 and again on October 6, 1977, in order to increase pensions. Metropolitan Aleksey gave much attention to the revision of the enactment.

Many ecclesiastical figures on the Pensions Committee including its first

chairman and members of the Pensions Committee reporting to Metropolitan Aleksey.

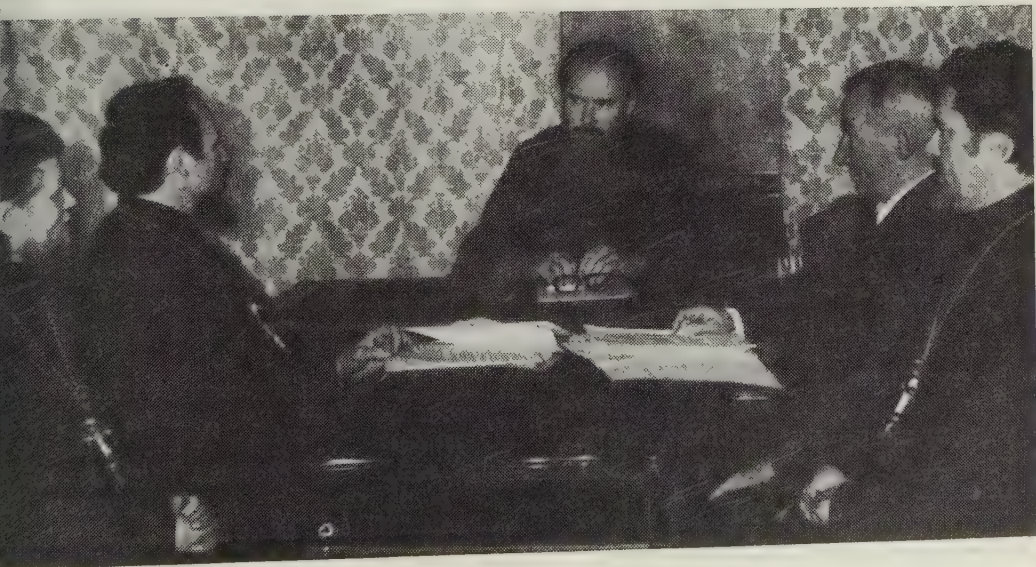
chairman, Archbishop Makariy of Moshaisk, who are now asleep in the Lord, have worked for it praiseworthily and selflessly.

Members of the committee at various times have been Archpriests—Aleksey Stanislavsky, Aleksandr Skvortsov, Mikhail Golunov, Ioann Sobolev (subsequently protopresbyter and chairman of the committee), its secretary, P. V. Kornilov, Archpriests—Pavel Tsvetkov, Vladimir Elkhovsky, Nikolai Nikolsky and (still alive) Archpriests—Aleksandr Sollertovsky and Nikolai Petrov, and others.

Since January 1, 1975, the Chairman of the Pensions Committee has been Archpriest Dimitriy Akinfiev, Rector of St. Pimen Church in Moscow. Members of the committee are Archpriest Aleksey Glushakov, Rector of St. Elijah Church in Cherkizovo, Moscow; Archpriest Sergiy Suzdaltsev, Deputy Rector of the Dormition Church of the Novodevichy Convent in Moscow; and Aleksandr Ivanovich Kalabukhov, the committee's executive secretary since 1955 (he is also a member of the Patriarchate's Economics Management), devotes a great deal of his energy and competence to the Pensions Committee.

With gratitude we *remember them which have the rule over us* (Heb. 13. 7) and our colleagues in the service of the Church, and with God's help we are striving to continue their good works.

Archpriest SERGIY SUZDALTSEV



Patriarch Pimen's Speech

Allow me to convey my best wishes to you all, to Your Grace the rector, most reverend archpastors, distinguished members of the administrative and teaching staff of the Moscow theological schools, to you dear students, and all our guests on the occasion of the Feast of the Protecting Veil of the Most Holy Mother of God. As I join with you in glorifying the Intercessor of Christendom, I pray to Her: "protect all of us with Thy Veil", "pour Thy rich blessings upon us" and "fill our hearts with joy!"

We are already experiencing the joy of the feast day, and this joy is the first and most precious gift which we receive yearly on this day from the Heavenly Patroness of our theological schools. Let us endeavour to be worthy of this bountiful gift and express our gratitude to the Merciful Mother of God with more than mere words of praise, giving our promise to be faithful to the Gospel behests of Her Divine Son, our Lord Jesus Christ!

The second gift which we receive today from the Most Blessed Virgin Mary is our communion in prayer, in oneness of thought and mutual love. At the present moment you directors, teachers and students of the theological schools are attending with your ears and eyes to us, and I, aware of your attention, would like in this short welcoming address to convey my very best wishes, first of all, to the administrative and teaching staff of the future servants of the Church of Christ.

Honourable workers in the field of religious education, allow me as one who knows your labours and your zeal in raising candidates for the priesthood to express my most sincere wish that

you may henceforth lead your pupils forward tirelessly to the heights of theological learning and Christian piety both by dint of your pedagogical talent and through the example of your Christian life, an example which, in conjunction with the acquisition of the knowledge you impart, would give your pupils a lucid view of how the Orthodox pastor should be in terms of his inner attitude, his way of life and even his outward appearance, in order that he may guide his flock *with knowledge and understanding* (Jer. 3. 15), *neither as be lords over God's heritage, but as ensamples to the flock* (1 Pet. 5. 3).

This wish I extend also to the new to raise our future pastors and churchmen in the spirit of patriotism, in the spirit of love and devotion to our great Motherland, our people, with whom the Russian Orthodox Church, throughout all the centuries of her history, has always stood fast, sharing alike in tribulations and joys. Love for one's mother country does not imply being closed off or alienated from other peoples, as demonstrated by the active participation of our Church in the ecumenical movement, in which, together with the Churches of other confessions, we are searching for the path to the attainment of Christian unity, and together with religious workers from Christian and non-Christian faiths and all men of good will we are playing an active role in the struggle for the maintenance of peace, for the peaceful coexistence of states, for security, cooperation and disarmament.

And now I address my wishes to you dear seminarians and academy students. *Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account* (Heb. 13. 17). Therefore cherish the time granted to you to prepare

Delivered at the annual convocation of the Moscow theological schools, October 14, 1978.

the exalted and responsible service of pastors of the Church of Christ, of servers at the altar of the Lord, and endeavour to make full use of every hour, every day and every year of the time given to you for study, and enlighten your minds with the Truth of Christ, which has taken root in your hearts! It was it not to achieve this that it brought you to the theological school, to bring you closer to the Truth and to illumine your minds with its light, enriching them with new understanding of the Word of God?

In your study of theology and other disciplines do not forget, my dear ones, not only spiritual experience, the experience of living communion with God in prayer, in the Holy Eucharist, in pastoral life, in the Church Sacraments, in

good-neighbourly deeds, can serve as a firm foundation for theological thought, and for the acquisition of all the knowledge taught in theological schools. Therefore study these disciplines in constant prayer to the Holy Spirit begging Him to illumine your minds. Then will all your knowledge and the words which express it begin to be fortified with their witness of the Truth, which through the Holy Spirit will transform each of you into a worthy servant of the Church of God and a no less worthy son of our earthly Motherland.

May the Protecting Veil of the Most Holy Mother of God shelter all of you and may the blessing of our father, St. Sergiy, in whose cloister our theological schools found an abode, be on all of you.

The Annual Convocation at the Moscow Theological Academy

On October 14, 1978, the Moscow Theological Academy and Seminary marked the patronal feast of their church of the Protecting Veil of the Mother of God with solemn prayer.

On the eve of the feast, All-Night Vigil was conducted by Archbishop Aleksey of Kalinin and Kashin, Archbishop Vladimir of Dmitrov, the rector, Archbishop Nikodim of Kharkov and Bogohorod, Archbishop Varfolomei of Tashkent and Central Asia, Archbishop Pimen of Saratov and Volgograd, Archbishop Gleb of Orel and Bryansk, Bishop Agafangel of Vinnitsa and Bratslav, Bishop Valentin of Ufa and Sterlitamak, assisted by the clergy of the Academy and visiting clerics.

Before the beginning of Divine Liturgy on the day of the feast, the superintendent dean of the church, Hegumen Alexander, conducted the moleben to the Mother of God with the blessing of the rector in the church which was full of worshippers.

Divine Liturgy was celebrated by the rector, Archbishop Vladimir, and Bishop Agafangel and Valentin, assisted by Archimandrite Aleksandr, the assistant rector, and other clerics.

After the Gospel reading, the rector delivered a sermon in which he noted the special love of Russian believers for the feasts of the Mother of God, Who had once appeared to the Scythian Slav as if in prediction of Her future glorification among the Slavonic tribes of the North. "We believe that now, just as a thousand years ago, the Mother of God prays to God for us all," said the archbishop.

During the Liturgy, Bishop Agafangel ordained Deacon Yaroslav Dud presbyter, and Bishop Valentin ordained Hypodeacon Nikolai Shcherbatyuk deacon.

All the hierarchs participated in the festal moleben. Then "Many Years" was sung.

The hierarchs, the students and teaching staff of the Moscow theological schools, representatives of the theological educational establishments of Leningrad and Odessa and other guests gathered in the assembly hall. His Holiness Patriarch Pimen entered the hall as the troparion for the feast was sung. His Holiness opened the solemn meeting.

The report on the past academic year 1977/78 (the 30th graduation of the



**Annual convocation held in the assembly hall of the Moscow Theological Academy and Seminary
October 14, 1978**

academy and the 32nd of the seminary) was read by Docent M. S. Ivanov, secretary of the Academy Council. In particular he remarked that in the course of the past academic year teaching methods had been improved and that the students and teaching staff had participated in various ecumenical meetings; he remarked likewise on the great significance of the Church Archaeological Collection, whose work is supervised by Archimandrite Aleksandr, in the spiritual and cultural education of the students.

The official speech entitled, "Love, the Essence of Christian Life", was made by Archimandrite Elevation Di-denko.

His Holiness Patriarch Pimen delivered an address to the students and teaching staff (see above).

The rector, Archbishop Vladimir, expressed filial thanks to His Holiness for his fatherly attention, concern and assistance to the Moscow theological schools. "We consider ourselves fortunate and rich with imperishable riches, in that we have in you the image of a true Christian of God's Church, a great patriot and citizen of our Motherland." The rector wished His Holiness the Patriarch God's help in his primatial

service of God and to men for many years to come.

After the singing of "Many Years in honour of His Holiness, greetings to the Moscow theological schools were delivered on behalf of the Leningrad theological schools by Archpriest Steffi Dymsha and on behalf of the Odessa Theological Seminary by Archpriest Hodor Abramov.

The secretary of the Academy Council read out congratulatory telegrams from Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Metropolitan Aleksiy of Tallinn and Estonia; Head of the Education Committee, and Archbishop Pitirim of Volokolamsk; Head of the Publishing Department.

The rector warmly thanked all those who had greeted the Moscow theological schools with the joy of their paternal feast.

The student choir under the direction of the singing teacher, Mark Trofimenchuk gave a concert of ecclesiastical and secular compositions.

The solemn meeting closed with the singing of the kontakion for the Feast of the Protecting Veil.

Father STEFAN ZHILIN
Lecturer at the Moscow Theological Academy

The Leningrad Theological Schools in the First Semester of the 1978/79 Academic Year

In the new academic year, the Leningrad Theological Seminary added to two parallel first and second classes a parallel third class.

For the beginning of the new academic year in the academy and seminary the Church of St. John the Divine was completely renovated: the murals were restored, the ceiling and sanctuary were decoratively painted, and panels of wood ornamented with gilded mouldings were installed, which, in keeping with the general style of the church, gave a more finished and solemn appearance to its interior.

Some of the lecture rooms, dormitories and other parts of the main building were repaired. The block situated alongside the building of the Leningrad Theological Academy and Seminary in No. 7. It is linked to the main building by a covered passage at first floor level. The new building now contains the academy students' hostel, the dispensary and infirmary.

On September 1, 1978, the rector, Archbishop Kirill, conducted a thanksgiving moleben with the blessing of the Holy Spirit in the academy church, assisted by clergies from among the students and teaching staff. The rector delivered a sermon and then aspersed the lecturers, students, the hostel and the other parts of the newly repaired building.

On the same day the academy and seminary were visited by a group of professors, lecturers and students from the theological faculty of the Humboldt-Universität in Berlin (GDR), headed by Prof. Dr. Gerhard Bassarak, Vice-President of the CPC. Archbishop Kirill greeted the visitors warmly.

The rector, Archbishop Kirill, addressed the students and teaching staff in the assembly hall. He spoke of the responsibility of everyone for the work entrusted to him. Then he introduced the new lecturers appointed by the Academy Council.

The Academy Council secretary, Helen Avgustin Nikitin, read out the telegram addressed to the rector, Arch-

bishop Kirill, from His Holiness Patriarch Pimen: *I congratulate Your Grace on the beginning of a new academic year. I invoke the blessing of God upon the work of the administrators, lecturers and students in the coming academic year. Patriarch Pimen.*

Other telegrams were also read out, including those from Metropolitan Nikodim of Leningrad and Novgorod, who was in Rome in connection with the death of Pope Paul VI; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee; Metropolitan Yuvheniy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, and from the theological schools of Moscow and Odessa.

* * *

On September 5, 1978, directly upon receiving the sad news of the untimely death of Metropolitan Nikodim of Leningrad and Novgorod, Doctor of Theology, professor and honorary member of the LTA, all work was interrupted in the Leningrad theological schools and the students assembled in the academy church. The panikhida was led by the rector, Archbishop Kirill. A panikhida for Metropolitan Nikodim was said every day in the academy church for forty days.

* * *

On September 25, the academy and seminary were visited by the eminent hierarch of the Orthodox Syrian Church, Catholicosate of the East (India), Metropolitan Paulose Mar Gregorios of Delhi, Rector of the Kottayam Seminary. This honoured guest visited the academy church, the new hostel, and the dormitory of LTA students from India and shared the students' meal together with the rector, Archbishop Kirill. Metropolitan Paulose Mar Gregorios delivered a lecture on "Theology and Contemporary Society", dealing with questions of faith and science, to



Metropolitan Antony delivering an address at the annual convocation in the assembly hall of the Leningrad Theological Academy and Seminary, October 9, 1978

the students and teaching staff in the assembly hall.

* * *

October 9, the Feast of St. John the Divine, was prayerfully observed in the academy and seminary. On the eve of the feast, the rector, Archbishop Kirill, assisted by the academy clergy, conducted a panikhida for the departed teachers and students. A fervent prayer was said for the repose of Metropolitan Nikodim's soul.

On October 8, Archbishop Kirill blessed as readers the fourth-year seminarians.

In the evening, All-Night Vigil was conducted by Metropolitan Antony of Minsk and Byelorussia, temporary administrator of the Leningrad and Novgorod dioceses, and Archbishop Kirill.

Divine Liturgy was concelebrated on the feast day by the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada; Metropolitan Antony; Archbishop Kirill, and Bishop

Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada, ad interim in the USA. The assisting clergy included members of the American delegation, professors and teachers of the Leningrad Theological Academy and Seminary, and representatives of the Moscow and Odessa theological schools. Among the worshippers were pilgrims from the Patriarchal Parishes in Finland, Father Johann Düse (FRG), Hieromonk Theodor Boss (the Vatican), the alumni of the Leningrad Academy and Seminary; and representatives of the Leningrad Diocese. Archbishop Kirill's Most Excellent Docent Arkadiy Ivanov preached a sermon on the festal theme.

After the moleben Metropolitan Antony warmly greeted His Beatitude Metropolitan Theodosius.

In reply, His Beatitude spoke of feelings of joy experienced by the American delegation in visiting the Mother, the Russian Church. We thank your prayers for us, sincerely desiring to serve the Church of Christ in unity. His Beatitude said in conclusion.

the annual convocation in the assembly hall the rector, Archbishop Kirill, made a speech in which he noted the tremendous work accomplished by Metropolitan Nikodim for the wellbeing of the Leningrad theological schools during fifteen years. "We call St. John the Divine," he said further, "the chief of theologians because he has given us insight into the great mysteries of God. The theology of the Apostle John was enclosed within itself nor cut off from the world; it was directed towards God and at the same time included man. It is the theology, capable of raising us to Heaven, that we must develop...". Then the rector welcomed His Beatitude Metropolitan Theodosius. The acting assistant rector, Archpriest V. Vasiliy Stoikov, read the annual report. Prizes for outstanding success in the academic year 1977/78 were awarded to the students. Those who had completed the Precentor Courses were given certificates.

Greetings to the Leningrad theological schools were delivered by Archimandrite Ioann Maslov, docent at the MTA; Archpriest Ioann Sorokin, lecturer at the OTS; and Archpriest John Meyenoff, professor at the St. Vladimir's Orthodox Theological Seminary, New York.

Prof. A. M. Matveyev read his paper "The Love of God as Source of Life and Morality".

Hegumen Avgustin read out telegrams from His Holiness Patriarch Pimen, from His Holiness and Beatitude Ecumenical Patriarch of All the East, from the permanent members of the Holy Synod, pastors and archpastors of the Russian Orthodox Church and alumni of the Leningrad theological schools.

Metropolitan Antony spoke in conclusion. In particular he spoke warmly of Metropolitan Nikodim's work to raise the educational standard of the Leningrad Theological Academy and Seminary. At His Eminence Antony's proposal "The Great Memorial Service" was sung for Metropolitan Nikodim.

This was followed by a concert of ecclesiastical and secular compositions given by the students' choir of the Leningrad theological schools.

* * *

On October 12, the Leningrad Theological Academy and Seminary solemnly welcomed Metropolitan Antony on his arrival from Moscow. At their session on October 10, Patriarch Pimen and the Holy Synod had designated Metropolitan Antony Metropolitan of Leningrad and Novgorod, a permanent member of the Holy Synod.

* * *

On Saturday, October 14, the academy was visited by Dr. Philip Potter, General Secretary of the World Council of Churches and an honorary member of the LTA. He and the rector, Archbishop Kirill, attended the Sunday Vigil service in the academy church. Afterwards Dr. Potter shared the students' meal in the refectory.

A meeting between the students and teaching staff and the General Secretary of the WCC took place in the assembly hall. Addressing the distinguished guest, the rector spoke of meetings in the academy with many ecumenical leaders, which "is a perfectly normal occurrence in our time. It gives us the opportunity to express our opinions on many contemporary ecumenical issues".

In his reply, Dr. Potter said that he was glad to meet the students and professors of the Leningrad Theological Academy. He spoke with regret of the loss to the academy of Metropolitan Nikodim, whose thoughts and concerns had always been for the Church. Further, Dr. Potter spoke about the activity of the World Council of Churches over the last thirty years, the place occupied in the WCC by the Orthodox Churches, and their contribution to its work, and in particular the contribution of the Russian Orthodox Church. The rector expressed his heartfelt thanks to Dr. Potter. Then the general secretary answered the questions of those present.

* * *

On November 6, there was a solemn meeting in the assembly hall to mark the 61st anniversary of the Great October Revolution. A lector from the *Znanie* Society read a paper. Afterwards a concert was given by the students.

Vladimir BRONSKY,
Helper to the Assistant Rector of the LTA

Schema-Archimandrite ALEKSIY Kabalyuk

(1877-1947)



Looking back today at their recent past, the clergy, monks and Orthodox believers of Transcarpathia recall with trepidation their harsh struggle against the Uniate confession forcibly imposed on them and the mass voluntary return to Orthodoxy that followed.

It would be quite inaccurate to say that in this struggle Orthodoxy was "reborn" in the hearts of the deeply religious Transcarpathian people. Its spirit had always lived in them, both during the long years of Hungarian domination and when, under the pressure of Austro-Hungarian power, they completely lost the opportunity to profess their original Orthodox Faith.

The struggle against the hated Unia in Transcarpathia at the beginning of the 20th century helped the local people to officially cast off the heavy yoke of their oppressors, return to the bosom of their own Mother Orthodox Church, and resurrect the Orthodox Diocese of Mukachevo in Transcarpathia.

During the hard-fought struggle against Austro-Hungarian power and, in particular, against Uniatism, the Lord hearkened to the voice of the oppressed people and chose from among them spiritually strong, good and dedicated young men who were ready to lay down their life for the Orthodox Church and their compatriots. The first of these—a brave and true son of his people—was Hieromonk (later Archimandrite) Aleksiyy. In 1977, the Orthodox community of Transcarpathia prayerfully marked the centenary of his birth.

Archimandrite Aleksiyy (secular name Aleksandr Ivanovich Kabalyuk) was born on September 1, 1877, in the village of Yasinya, which is now in Zakarpatskaya.

The Kabalyuk family was large and deeply religious. The mother brought up her numerous children in a spirit of deep faith in God and Christian piety. After finishing the parish school in his native village, Aleksandr wanted to

continue his studies, but was deprived of the opportunity. He obtained whatever books were available to him at the time and diligently set about educating himself.

After a term of military service in the Austro-Hungarian Army, Aleksandr returned home and began thinking about his future. Most of all he wanted to become a monk. Living at that time in the Uniate monastery in Transylvania (now Romania) was a certain Hegumen Arkadiy, who was renowned for his pious and ascetic life. Believers often went to him for spiritual advice and Aleksandr Kabalyuk did likewise. Staretz Arkadiy blessed him and enjoined him not to enter into matrimony, but to devote himself wholly to the service of God.

Aleksandr Kabalyuk answered the common zealous prayers of the small Transcarpathian Orthodox community and became their spiritual leader in their struggle for Orthodoxy.

As early as 1901 the villagers of Iza had been the first to openly come against Uniatism, and they were followed by the village of Velikie Luchki. They appealed many times to the bishops of the Serbian Orthodox Church on Austro-Hungarian territory, but asked them to send them an Orthodox priest. No priest was sent, but residences of these villages were included in the Orthodox parishes of Miskolc, Eger, and Budapest. However, the position of Transcarpathian Orthodox believers remained difficult, because these parishes were a long way from Iza and Velikie Luchki. The well-to-do could afford to travel there, but this was beyond the means of the bulk of the poor and oppressed people.

The spiritual counsel of Staretz Arkadiy made a strong impression on Aleksandr. He began to lead a monastic way of life and to visit various monasteries as a humble pilgrim. Thus, in 1903, he travelled to the monastery of Maria-Pécs (Hungary) and the Suceava monastery in Bukovina (now Romania). In 1905, he made his first visit to



Schema-Archimandrite Aleksiy

places of Kiev and the Pochaev Lavra of the Dormition. He also visited monasteries in other places, where there were always a lot of people on feast days. Among these pilgrims he preached the dogma of the Holy Orthodox Church and inspired believers in the struggle against Uniatism.

The missionary labours of Aleksandr Kabalyuk soon drew the attention of Austro-Hungarian authorities. Hungarian gendarmes began to keep a vigilant watch on his activities and often summoned him for official interrogations. Aleksandr was forced to abandon his missionary activity in public, but he continued his labours in secret.

He travelled continuously through the regions of Transcarpathia, where he had many Orthodox sympathizers, and arranged secret meetings, at which questions relating to the further struggle against Uniatism and to the settlement of the Orthodox Church in these parts were discussed.

At one of these secret gatherings it was decided to send a delegate to Kiev to ask for an Orthodox priest to organize Church life in Transcarpathia, and Aleksandr Kabalyuk was chosen in

this capacity. In 1906, he arrived in Kiev for an audience with Metropolitan Flavian (Gorodetsky; † 1915) of Kiev, but the latter was unable to help the Orthodox Transcarpathians. He did, however, send Aleksandr Kabalyuk on to Zhitomir to meet Bishop Antoniyy (Khrapovitsky; † 1936) of Volyn and Zhitomir, Holy Archimandrite of the Pochaev Lavra of the Dormition, who was very interested in the fate of the Orthodox Ugrian Carpathians. But Aleksandr was unable to meet Bishop Antoniyy and was compelled to return empty-handed to the people who had sent him.

In 1907, Aleksandr Kabalyuk again visited the Pochaev Lavra and met Vladyka Antoniyy (already then an archbishop), who advised him to enter the brotherhood of the Lavra, take monastic vows and go back to serve the Orthodox people of Transcarpathia in the rank of hieromonk.

After returning from Pochaev, at the request of the Orthodox people, Aleksandr Kabalyuk set off in 1908, for Palestine, to the Holy Land. After venerating at the holy places he went on to Mount Athos in order to acquire there the requisites for divine service. There on Mount Athos, in the Russian Monastery of St. Panteleimon, he was solemnly reunited to Orthodoxy and spent a month visiting the cloisters of Athos.

On returning from Athos, Aleksandr set off in 1909 through Chernovtsy to Kiev, where he was summoned to Bishop Evlogiy (Georgievsky; † 1946) of Chelm and Lublin in Chelm, and then to Archbishop Antoniyy of Volyn. After preliminary talks in the Holy Synod, Bishop Evlogiy suggested to Aleksandr that he enter the brotherhood of the Monastery of St. Onufriy in Jablochno. There, on March 25, 1910, Aleksandr took monastic vows under the name of Aleksiy (in honour of St. Aleksiy the Man of God). On July 11 of the same year, he was ordained hierodeacon and on August 15—hieromonk by Bishop Evlogiy of Chelm. Under the supervision of a monk with academic education, Father Aleksiy studied theology and also began his sacerdotal service in practice.

Finally the time came for Hieromonk Aleksiy to be sent on missionary work to his native Carpathians, which were

then part of Austro-Hungary. Because the Austro-Hungarian authorities were likely to charge him with treason to his native country, he applied for Russian citizenship, with the blessing of his spiritual superiors, headed by Bishop Evlogiy. He then obtained a foreign passport and set off for Holy Mount Athos, where he entered the Russian Monastery of St. Panteleimon. There he had to exchange his Russian documents for Greek ones and, with these, he returned to Transcarpathia as an Athonite monk.

In 1911, with the blessing of the monastery's hegumen, Archimandrite Misail, Hieromonk Aleksiy returned to Austro-Hungary through Constantinople with the new documents of a missionary.

Arriving in Mukachevo, Father Aleksiy conducted services daily for two weeks in the home of an Orthodox believer, Ivan Khoma, and occasional offices for the Orthodox community. Then he moved to Velikie Luchki, where an Orthodox prayerhouse had already been built. From there he travelled to the town of Khust and to other villages where there were Orthodox people, conducting services and occasional offices.

The local Austro-Hungarian authorities embarked on a harsh campaign of persecution against Father Aleksiy, putting obstacles in the way of his missionary activities. Thus, on the Feast of the Presentation of the Mother of God in the Temple he was arrested by gendarmes during a service in Velikie Luchki and put into a Mukachevo prison.

In that same year of 1911, Hieromonk Aleksiy dispatched twelve youths from Transcarpathia to Russia to be trained for the priesthood in Ugrian Rus.

In the meantime the persecution of Father Aleksiy intensified to the extent that he was forced in 1912 to leave his native Transcarpathia for Russia, and thence—on the advice of the Supreme Church Authority—for the Russian Orthodox Mission in the USA.

In America he lived almost a year. With the blessing of Archbishop Platon (Rozhdestvensky; † 1934) of the Aleutians and North America he served in an Orthodox parish in Pittsburg.

Meanwhile in Austro-Hungary preparations were under way for the notori-

ous Maramarossziget Trial of ac Orthodox campaigners against the U ate Church in Transcarpathia, and the advice of Bishop Aleksandr (Nelovsky; † 1960) of Alaska, Father Asiy returned from America to Austro-Hungary. Travelling through Italy, he paid homage at the shrine of St. Nicholas the Miracle Worker in Bari, and in Rome visited the catacombs glorified by the sufferings of the holy martyrs of the Early Church.

At the infamous Maramarossziget Trial of 94 Transcarpathian Orthodox believers, Hieromonk Aleksiy, as the main organizer of the Orthodox movement, was sentenced to four years and nine months of imprisonment with hard labour. He served his term in the prisons of Hungary, and was then handed over to the military authorities in Maramarossziget. From there he was sent under guard to Uzhgorod in June 1918. However, he managed to escape to Russia. In May 1919, he returned to his homeland and continued his service in Orthodox parishes.

With the end of World War I, Hieromonk Aleksiy's life appeared to have entered a more tranquil stage. However, the movement in favour of Orthodoxy at this time had embraced almost all the Uniate parishes of Transcarpathia, and a new era began in the life of Orthodoxy in this region. A new period of activity awaited Father Aleksiy and his helpers.

The first vital question was the organization of an Orthodox diocese in Transcarpathia or, more precisely, the restoration of the one which had been destroyed by the Uniates and the state protectors. This was achieved in 1921 at a council of Carpatho-Russian communities which were under the jurisdiction of the Serbian Orthodox Church. This gathering also confirmed the election of the first Orthodox hierarch, Bishop Dosifei of Niš (Serbian Church) to the Mukachevo See.

The number of monks began to increase, the life of the Orthodox parishes required organizing, and there was need for the training of new priests. The regulation of Transcarpathian Church life as a whole.

Hieromonk Aleksiy played an active part in all this.

On August 18, 1921, Bishop Dosifei of Tachovo raised Father Aleksiy to the rank of hegumen and appointed him rector of the Orthodox parish in the town of Khust. Then, in June 1923, Bishop Dosifei raised him to the rank of archimandrite and made him chairman of the Orthodox Consistory.

December 1944, Archimandrite
siy, already a very old man, per-
ed his last mission for the Orthodox
ch in Transcarpathia—an extreme-
fficult mission amidst the horrors
orld War II (Transcarpathia was
ated from the fascist invaders in
utumn of that year). As a member
Transcarpathian delegation of the
y and laity—including Archpriest
Kopolovich (now Archbishop Io-
a of Kishinev and Moldavia),
men Feofan Sabov, Archpriest Di-
y Belyakov, and Prof. Lintur—
er Aleksiyy hurriedly left for Mos-
with a filial request to the Patri-
l Locum Tenens Metropolitan Alek-
and the members of the Holy Synod
ceive the long-suffering Diocese of
chevo into the bosom of the Rus-
Orthodox Mother Church.

the summer of 1945, by the terms of the friendly treaty between the USSR and Czechoslovakia, the Transcarpathi-

The grateful clergy, monks and Orthodox believers of Transcarpathia will preserve in their hearts the eternal memory of Schema-Archimandrite Aleksiy and offer up constant prayers for him to Almighty God. As a visible sign of love and commemoration, the believers of Transcarpathia wrote this humble and touching inscription on his grave cross: "Eternal memory to thee, valiant champion of Orthodoxy".

Bishop SAVVA
of Mukachevo and Uzhgorod

IN THE DIOCESES

se of Alma-Ata In the evening of November 20, 1977, and morning of the 21st, the Synaxis of St. Michael the Archangel, Bishop Serafim of Alma-Ata conducted divine services in the cathedral of St. Michael (Karaganda) on the occasion of its patronal feast. During the Liturgy Bishop Serafim presented an archpastoral certificate of commendation to the rector, Archpriest Alexander Kuznetsov, in token of his many years of zealous service to the Holy Church.

Diocese of Dnepropetrovsk On December 3, 1977, the eve of the Feast of the Presentation of the Blessed Virgin, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, and Archbishop Nikodim of Kharkov and Bogodukhov arrived in Dnepropetrovsk. Metropolitan Filaret inspected the central iconostasis, which is being restored, in the Cathedral Church of the Holy Trinity.

At the conclusion of the divine service, His Majesty warmly congratulated the worshippers on the occasion of the feast and blessed them.

December 13, the Feast of St. Andrew the Apostle, Bishop Serafim marked the second anniversary of his consecration by celebrating the Divine Liturgy in the domestic chapel of the episcopal residence.

On all other Sundays and feast days Vladyka conducted services in the Cathedral of St. Nicholas in Alma-Ata.



Bishop Serafim of Alma-Ata and Kazakhstan preaching in the Church of the Protecting Veil Mother of God in the town of Dzhambul

At 9. a. m., December 4, the actual feast day, the worshippers who packed the cathedral met the distinguished guests with lighted candles. Inside, Metropolitan Filaret was greeted by the dean, Archpriest Anatoliy Severin. After the Gospel reading, Vladyka Filaret preached on the significance of Christian love in establishing peace on earth and in saving men for eternal life. For love, he said, was higher than any law because it was of divine origin.

After the Liturgy, Archbishop Leontiy cordially thanked the Vladyka Exarch and noted that this was the first visit by the Metropolitan of Kiev in the entire history of the Dnepropetrovsk Diocese.

On the same day, Metropolitan Filaret, Archbishop Leontiy and Archbishop Nikodim officiated at All-Night Vigil with a reading of the Akathistos to the Protecting Veil of the Mother of God in the Church of the Protecting Veil in Zaporozhe.

Patriarchal Parishes in Finland

The Superintendent Dean of the Patriarchal Parishes in Finland, Archpriest Pavel Krasnotsvetov, spent January 1978 in Helsinki. He conducted services in the Patriarchal Parishes, attended sessions of the church council of the Protecting Veil community, and visited parishioners.

From January 21 to 24, Archpriest Krasnotsvetov attended the celebrations on the occasion

of the consecration of the new Church of George the Victorious (Constantinople Patriarchate) in Stockholm.

On January 25, Father Pavel paid a visit to Metropolitan John of Helsingfors in the Finnish capital.

On January 27, the Apodosia of Epiphany, Archpriest Krasnotsvetov celebrated the Liturgy and preached a sermon in the Patriarchal Church of the Protecting Veil in Helsinki before leaving for Leningrad in the evening.

The year 1977 marked the 150th anniversary of Helsinki's first Orthodox parish church of the Holy Trinity.

This parish was formed by resident Finnish merchants, families of military servicemen, peasants from Yaroslavl Gubernia who had settled in the Tapiola district near Helsinki. The church was built in 1827 to the design of architect Engel and consecrated on August 28 of the same year by Bishop Nikanor (Klementyev, † 1856) of Revel. This parish is now part of the Helsinki Diocese of the Orthodox Church in Finland. Metropolitan Nikodim of Leningrad and Novgorod was invited to the jubilee celebration by Metropolitan John of Helsingfors (Helsinki). However, Metropolitan Nikodim was unable to attend on account of illness and charged Archpriest Kirill of Vyborg to head the delegation. When illness also prevented him from attending,

opolitan Nikodim then assigned Archpriest Pavel Krasnotsvetov, who was in Finland at the time, to represent him.

Archpriest Pavel Krasnotsvetov read out Metropolitan Nikodim's telegram of greetings and conveyed the greetings of the Patriarchal Palace in Finland.

Diocese of Kharkov On November 21, 1977, the Synaxis of St. Michael the Archangel, Archbishop Nikodim of Kharkov and Bogodukhov ordained Ioann Pirig, a graduate of the Leningrad Theological Seminary, during Liturgy in the Church of St. Michael in Peresechnoe Village, Dergachev District. On November 27, the 26th Sunday after Pentecost, he ordained him presbyter at Liturgy in the Cathedral Church of the Annunciation.

On the Feast of the Martyrs and Confessors Gurios, Samonas and Abibos, November 28, Archbishop Nikodim celebrated Divine Liturgy in the Church of the Transfiguration in Kharkov—Peresechnoe.

On Sunday, December 18, Kharkov Diocese was visited by Archbishop Leontiy of Simferopol and the Crimea and Archbishop Gedeon of Omsk and Barnaul, who were on their way to Kiev. On the Feast of St. Nicholas the Wonderworker, December 19,—and on the eve of the Feast of St. Nicholas the Wonderworker— they conducted festal services together with Archbishop Nikodim in the cathedral church.

The believers and members of the church council warmly welcomed the distinguished guests in accordance with ancient Russian custom. At the request of Archbishop Nikodim, the All-Night Vigil, with the reading of the Akathistos to St. Nicholas, was led by Archbishop Gedeon and the Divine Liturgy by Archbishop Leontiy. Before the commencement of the Liturgy, the hierarchs kissed the shrine of St. Athanasius the Miracle Worker of Lubny, the tomb of St. Meletiy, the Archbishop of Kharkov, and the locally venerated Ozeryanskaya Icon of the Mother of God. During the service the choir sang prayerfully under the direction of Archpriest A. Tsololo.

On December 25, the 30th Sunday after Pentecost, following Divine Liturgy and a festal moleben in the cathedral church, Archbishop Nikodim addressed the parishioners on the occasion of the 60th anniversary of the Soviet Ukraine. The Motherland, said Vladyka Nikodim, embodies for us all the material, cultural, spiritual and moral wealth of our people. In fulfillment of our sacred duty as believers, we consciously offer up prayers to God and beseech Him for blessed peace and prosperity for our Motherland, and contribute to the establishment of peace on earth.

On April 24, 1977, the Third Sunday after Easter, that



Metropolitan Filaret of Kiev and Galich, Archbishop Nikodim of Kharkov and Bogodukhov and Archbishop Leontiy of Simferopol and the Crimea conducting divine service in the Dnepropetrovsk Cathedral of the Holy Trinity, December 4, 1977



Archbishop Nikolai of Perm and Solikamsk officiating at divine service in the Perm Cathedral Church of the Holy Trinity

of the Holy Myrrhophores, Archbishop Melkhisedek of Penza and Saransk (now Archbishop of Berlin and Central Europe and Patriarchal Exarch to Central Europe), assisted by the cathedral clergy, celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in Penza's Cathedral Church of the Dormition—to mark the 70th anniversary of its consecration.

Built in the Byzantine style, the cathedral is quadrangular in shape and is crowned by five cupolas. The inside is magnificently decorated with paintings, a carved iconostasis and gilded icon cases. The edifice occupies the site of the former small Cemetery Church of the Holy Myrrhophores, which was burnt down in 1899. The superb red-brick cathedral now standing was built with money donated by the parishioners. Some old parishioners remember how it was constructed and speak with gratitude of Archpriest Grigoriy Feliksov, who was in charge of the building. During Liturgy in the cathedral, prayers are offered up for him and also for another active participant in its construction—the servant of God, Aleksey.

The cathedral was consecrated in honour of the Dormition of the Holy Theotokos, and its two side-chapels—in honour of the Holy Myrrhophores and St. Aleksey the Holy Hierarch of Moscow. Beneath the cathedral there is another church dedicated to St. Serafim of Sarov, where Baptism is usually administered.

The cathedral has been gradually decorated and improved. Under Bishop Kirill Pospelov, at the end of the 1940s, a new iconostasis was installed. Under Archbishop Feodosiy Pogorniy, restoration work was carried out on the cathedral's paintings, which had suffered somewhat during the war years. In recent years, under the supervision of Vladyka Melkhisedek, the former dean, Hegumen Yuvenaliy Tarasov (now Bishop of Voronezh and Lipetsk) and the church council, the carved iconostasis was gilded and paintings and ornaments were restored. In honour of the jubilee the cupolas were painted within, the icon-cases were gilded, two three-chandeliers were hung in the side-chapels, other church requisites repaired. Further work aimed at improving the cathedral is now under way.

On Sundays and feast days, Archbishop Melkhisedek conducted services both in the cathedral church and in other churches of Penza and the diocese.

On December 25, the 30th Sunday after Pentecost, that of the Holy Forefathers, Vladyka Melkhisedek celebrated his name-day. Officially at Divine Liturgy (and, on the eve, at All-Night Vigil) in the cathedral were Archbishop Melkhisedek and Bishop Yuvenaliy of Voronezh and Lipetsk. Salutations to Vladyka Melkhisedek on this special occasion were delivered by Bishop Yuvenaliy and by the clergy.

Diocese of Perm On December 10, 1977, the patronal Feast of the Icon of Mother of God "The Sign", Archbishop Nikolai of Perm and Solikamsk celebrated Divine Liturgy (and on the eve, All-Night Vigil) in the church of Gorodishche (Solikamsk), and, on December 11, the 28th Sunday after Pentecost, celebrated Divine Liturgy in the Church of the Presentation of Our Lord in Romanovo Village, Zhenitski District.

On December 19, the Feast of St. Nicholas, Archbishop Nikolai marked his name-day by celebrating Divine Liturgy in the cathedral church presided by its clergy.

On the 63rd anniversary of his service in holy orders and his 84th birthday, His Holiness Patriarch Pimen awarded His Grace Archbishop Nikolai the Order of St. Vladimir, First Class, in recognition of his ecclesiastical diligence. After the thanksgiving moleben the Vladyka was congratulated by Archpriest G. Birilov, Secretary of the Diocesan Administration, on behalf of the diocesan clergy.

On January 8, 1978, the Synaxis of the Holy Apostles, Archbishop Nikolai celebrated Divine Liturgy in the cemetery church and, on January 9, the third day of Christmas, in the Church of St. Nicholas in Perm.

During the first week of Lent the Vladyka read

the Great Penitential Canon of St. Andrew of Crete in the cathedral church on the Monday, Tuesday and Thursday (March 13, 14, 16) and in Perm's All Saints Church on Wednesday, March 15.

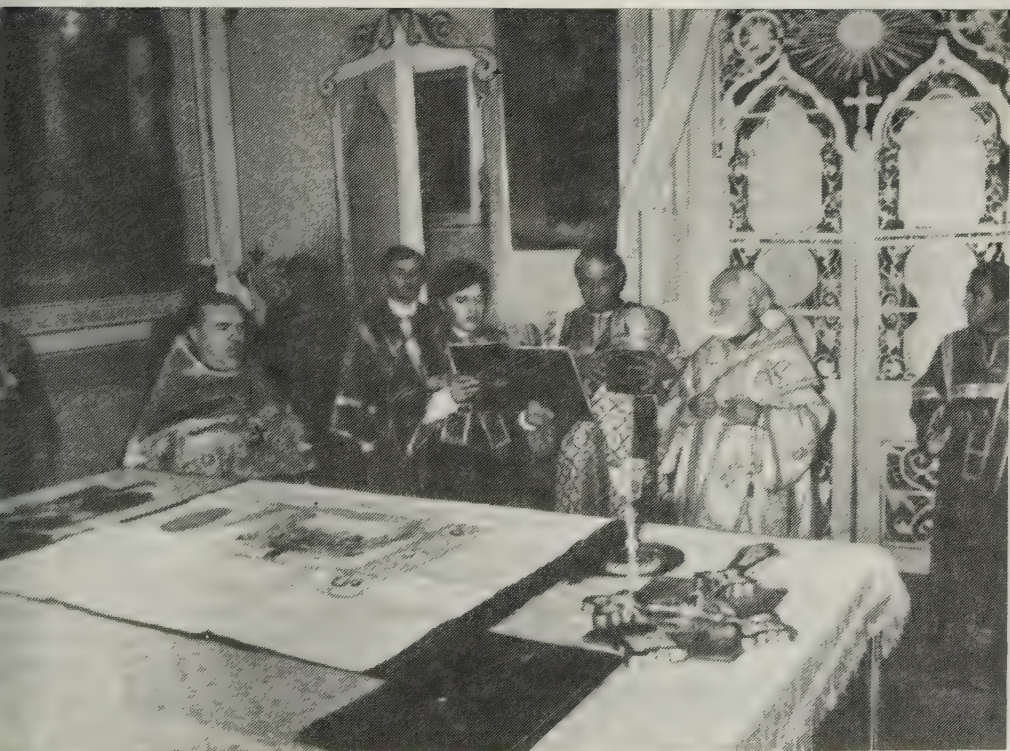
Diocese of Volyn On Sunday, November 13, 1977, Archbishop Damian of Volyn and Rovno headed the chanting of the akathistos before the venerated grace-bestowing Icon of the Mother of God "Warrantress of the Sinful" in the Korets Convent of the Holy Trinity.

On November 14, the Feast of the Holy Miracle Workers Sts. Cosmas and Damian the Silverless, Archbishop Damian celebrated Divine Liturgy in the parish of Novy Korets Village, Korets District, Rovno Region, on the occasion of its patronal feast.

The blessing of water was followed by a moleben with an akathistos to the saints.

The church and churchyard were packed with worshippers for the Vladyka's arrival. Archbishop Damian was solemnly welcomed by the clergy and members of the church council. The address of welcome was delivered by the rector, Archpriest Yaroslav Antonyuk, Superintendent Dean of the Korets Church District.

After the Communion Verse, His Grace Damian preached a sermon on the great importance of



Archbishop Damian of Volyn and Rovno blessing the antimimension

asceticism in the Church of Christ. The Vladyka stressed that believers should take special care to imitate the virtues of charity and forbearance which Sts. Cosmas and Damian the Silverless practised in their own lifetime. The Holy Church called them the Silverless because they were selfless and loved their neighbours "more than themselves". One way of manifesting our love

for our neighbour is doing diligent work for our Motherland and helping to establish peace throughout the world.

After the Dismissal there was a festal procession round the church followed by the singing of "Many Years". Archbishop Damian congratulated all present on the occasion of the patronal feast and then blessed the worshippers.

IN MEMORIAM



Archpriest **Ioann Ignatyevich Samusyenok**, a superannuated cleric of the Riga Diocese, died on January 28, 1978, in Leningrad, in the 69th year of his life.

Born in 1909 in the village of Petrovichi (now in the Sharkovshchina District, Vitebsk Region) Father Ioann graduated from the Vilna Theological Seminary and for two years studied at the Theological Department of the Warsaw University.

Having been ordained presbyter in 1935, Father Ioann served in parishes of the Warsaw Metropolis and from 1941 in Byelorussia. The next year, 1942, he was appointed Rector of the Dormition Church in Wroclaw and Superintendent Dean of the Wroclaw Church District. During the Nazi occupation he saw to it that the orphanage in the city was supplied with provisions and other necessities.

In 1951, Father Ioann was appointed Dean of the St. Aleksandr Nevsky Cathedral in Daugavpils (Riga Diocese) and in 1953, Su-

perintendent Dean of the Daugavpils Church District. On Great Feasts Father Ioann often visited small rural parishes of his deanery to hold divine services and thus give joy to the parishioners.

In 1961, he was appointed Dean of the Cathedral of Sts. Boris and Gleb in the above city.

In 1963, Father Ioann graduated from the Extramural Department of the Leningrad Theological Academy.

From 1965 he was the ecclesiarch and dean of the cathedral church in Riga, the Superintendent Dean of the Riga Church District, then the Rector of the St. Aleksandr Nevsky Church and for some time a cleric of the Annunciation Church.

In 1962, Father Ioann was awarded an ornamented cross and in 1967 a mitre.

The funeral service for the departed pastor was conducted by Bishop Meliton of Tikhvin, Vicar of the Leningrad Diocese, in the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra in Leningrad. His Grace was assisted at the service by priests and deacons among whom there was Archpriest Iosif Zhunda, Rector of the Sts. Peter and Paul Church in Daugavpils and a representative of the Riga Diocese; with Bishop Meliton's blessing he delivered an oration.

Father Ioann was buried at the South Cemetery in Leningrad.

Archpriest **Dimitriy Nikolaevich Kost**, a superannuated cleric of the Chernovtsy Diocese, passed away on November 9, 1977.

Born into the family of a priest on January 17, 1906 in the village of Loginovo (now in the Tara District, Omsk Region), he studied in a gymnasium and then, in 1929, graduated from the Volyn Theological Seminary and in 1937 the Theological Department of the Warsaw University with a Magister of Theology degree.

In 1929 Dimitriy Nikolaevich

Kost was ordained presbyter by Archbishop Feodosiy (Feodosiy †1942) of Vilna and until 1918 served in various parishes in Poland.

On September 8, 1945, Father Dimitriy was appointed Rector of the Dormition Church in Chernovtsy; for a time he was secretary of the Chernovtsy Diocesan Board, in 1961-63 Dean of the Cathedral Church of St. Nicholas in Chernovtsy and until his retirement in 1974 health grounds, a member of the cathedral clergy.

The Supreme Church Authority awarded him a mitre.

Archpriest Dimitriy was a zealous labourer in Christ's vineyard, a good preacher and celebrant.



The funeral for him was conducted in the cathedral church by Bishop Varlaam of Chernovtsy and Bukovina who delivered a farewell oration and expressed his condolences to the parishioners of the cathedral and relatives of the departed.

On Christmas Day

"Unknown wert Thou born in a cave
t Heaven proclaimed Thee to all"—
th these words the birth of the Son of
d on earth is gratefully witnessed
by His Holy Church. The Son of God
came the Son of Man, *and we have
own and believed the love that God
th to us* (1 Jn. 4. 16).

God's love manifested itself in su-
eme humility. The Lord was made in-
rnate through humility: *...made him-
lf of no reputation... humbled himself*
hil. 2. 7-8). The Creator became
bject to His creatures; to cold and
nger, to persecution by men, and to
e cruel King Herod. The advent of the
n of God on earth came to pass in
umstances simpler and humbler than
ose into which most human children
e born; He was not even born in a
use, but in a cave—in a den, myste-
ously and secretly.

Although true love and sanctity may
nceal themselves through their great

humility, by virtue of their great power
they inevitably manifest themselves in
glory. Thus, on the Nativity of Christ,
the very heavens proclaimed the Infant
lying in the manger: a heavenly star led
the Wise Men from the East to Him, an
angel from on high announced the
birth of the Saviour to the shepherds,
and all Heaven glorified God.

That God's love may be *perfected
in us* (1 Jn. 4. 12) we must humble
ourselves with real humility, for only the
meek of heart can apprehend God's love
and pour it upon their fellowmen—*lay
down [their] lives for the brethren*
(1 Jn. 3. 16). We should always remem-
ber that *we are labourers together with
God* (1 Cor. 3. 9) and work with love
for our fellow brothers and our blessed
Motherland. Only then will our works
glorify the Lord, Who came down to
earth for our salvation. Amen.

Metropolitan IOANN
of Yaroslavl and Rostov

Exhortation to the Students of the Moscow Theological Schools

In the Name of the Father,
and of the Son, and of the
Holy Spirit. We meet again
within the holy walls of this
ancient cathedral to begin the
new academic year with a prayer. You
ve come here to receive the blessing
of the Life-Giving Trinity on your la-
ours. Not only our holy cloister and
ose residing in it, but also our theo-
gical schools, the teachers and all of
u, dear students and pupils, are under
e protection of the Holy Trinity.

You have come to the theological col-
ges in search of Truth, and for this it
necessary to have zeal and work hard.
u know how difficult it is to master
e natural sciences and it is therefore
en more difficult to attain to the

knowledge of the Spirit, to cognize God.
That is why we are asking the help of
the Life-Giving Trinity, for the Lord
Himself to give us understanding, to
open our hearts, to strengthen our will.
We also turn to our Abba St. Sergiy
who benevolently intercedes with the
Life-Giving Trinity for all who come to
his holy cloister and pray to him.

You have come here not only because
your heart called you, but because of
Divine Providence. *Ye have not chosen
me, the Lord said, but I have chosen
you* (Jn. 15. 16) and thus you have been
sent to harvest the souls of the righ-
teous and bring them to God.

Beloved! Value the time that God has
blessed you to spend here in order to
become true pastors. The pastor leads
his flock, and in this task he must not
only be highly educated, but also of
great spiritual strength. It is absolutely

Delivered in the Cathedral of the Life-Giving
Trinity before the moleben on September 1, 1978.

necessary for the pastor to have a profound knowledge of the Holy Scriptures, the Holy Tradition, the works of the Holy Fathers, of theological literature, in a word, all that draws us nearer to the eternal aim — salvation. You will meet many extremely difficult problems in your parish; if you lose time now, where will you then find the answer? During your studies and particularly during divine service try to attain true Orthodoxy, and to acquire our traditional Russian piety. The faithful await you, Orthodox pastors!

In our theological schools there is a pious tradition of beginning all work with prayer. Every day, before studies, you will come to St. Sergiy and on your

knees ask his blessing for the day ahead. Ask his help, and by his prayer before the Throne of the Life-Giving Trinity, grace will be given you in greater measure.

May God grant you strength and understanding through the prayers of the holy monk. May He help the leaders of our academy and seminary to educate our youth in the spirit of Orthodoxy, in the spirit of the Church and in spirit of citizenship. I wish you all good health and success in your studies.

May God help you, dear friends!

Archimandrite IERONIM
Father Superior of the Trinity-St. Sergiy
Lavr

Excerpts from St. Serafim of Sarov's Exhortations

One seeking salvation should always have a contrite heart inclined towards repentance: *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise* (Ps. 51. 17).

With such a broken spirit, a man can easily and without trouble bear the sly machinations of the Devil all of whose efforts are directed at disturbing man's spirit and amidst discontent to sow weeds. The Gospel reads: *Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this* (Mt. 13. 27-28).

When a man tries to have a contrite heart and to keep his thoughts at peace then all the Enemy's machinations are powerless, for God Himself resides in peaceful thought: *In Salem also is his tabernacle...* it is said (Ps. 76. 2).

The beginning of repentance originates in the fear of God and in attention to oneself. As the Holy Martyr Boniface (Chetii Minei, December 19) says: the fear of God is the father of concentration, and concentration is the mother of inner calm. The fear of God awakens the conscience that lies asleep, and conscience makes the soul, as if reflected in pure and untroubled water, see its lack of beauty, and in this way does repentance germinate and grow roots.

We, throughout our whole life insult God's majesty by sinning, and therefore we must always meekly beg our Lord to forgive us our trespasses.

Can a man who has received grace after a fall, arise again through repentance?

The Psalms say that he can: *Thou hast thrust sore at me that I might fall: but the Lord helped me* (Ps. 118. 13). When the Holy Prophet Nathan caught David in sin, David repented and at once the Lord forgave him (2 Sam. 12. 13).

When we sincerely repent of our sins and call on our Lord Jesus Christ with all our hearts, He rejoices in us, and makes a feast to which He invites the Heavenly Host and shows them the *drahme* that He has found, i. e. His royal image and likeness. Lifting up on His shoulder the lost sheep, He carries it to His Father. In the mansion of the joyful God houses the soul of the repentant sinner together with those who did not leave Him.

Therefore, let us not fail to turn promptly to our benevolent Lord and let us not abandon ourselves to despair and become careless because of our heavenly and innumerable sins. Despair is the Devil's supreme delight. It is a *sin unto death*, says the Gospel (1 Jn. 5. 16; St. Antony, Homily 77). "If thou dost not give way to despair and become care-

s", says Varsonofiy, "then thou wilt be amazed and glorify God as He brings thee from nonexistence to being (that is to say, converts you from a sinner to a righteous man)" (Answer 114). To repent of one's sins means, amongst other things, not to commit them again.

Just as there is a cure for every ailment, so is there repentance for every sin.

Therefore, doubt not and begin to repent — and your repentance will intercede for you before God.

* * *

The Teacher of Good Deeds and Saviour our Lord Jesus Christ before starting on the Redemption of mankind fasted Himself by a long fast. And all the ascetics, commencing their labour with the Lord, fortified themselves by fasting and never entered the way of the cross without fasting. They measured their success in asceticism by their success in fasting.

The holy men did not commence fasting suddenly, but gradually and slowly, taking do with ever smaller quantities of food.

In spite of it, the holy fasters, much to the astonishment of others, never tired and were always energetic, strong and ready to work. They rarely succumbed to illness and lived exceptionally long lives.

As the body of the fasting person becomes ever thinner and lighter, his spiritual life reaches perfection and reveals itself in miraculous acts. Then the spirit rises as it were in a fleshless body. Outside feelings are transcended and the mind, breaking loose from the earth, ascends to Heaven where it devotes itself fully to the contemplation of the spiritual world.

One should remember, however, that not everyone is capable of applying the strict rules of asceticism to himself, of neglecting all and depriving himself of everything indulging his weaknesses: *he that is able to receive it, let him receive it* (Mt. 19. 12).

The amount of food taken should be such as to enable the body, by gaining strength, to be a friend and a helper to the soul in its performance of good deeds; otherwise, it may well be that through the weakness of the body the

soul too may lose strength. On Fridays and Wednesdays, and especially during the four fasts, take food once a day, following the Holy Fathers' example, and the Angel of the Lord will be with thee.

* * *

We must constantly protect our hearts from shameful thoughts and impressions, as Solomon says: *Keep thy heart with all diligence; for out of it are the issues of life* (Prov. 4. 23).

If the heart is vigilantly guarded, it becomes pure; and this enables it to see God, as Eternal Truth asserts: *Blessed are the pure in heart: for they shall see God* (Mt. 5. 8).

Whatever good there is in our hearts, we should not expose it without need, for it remains protected from visible and invisible enemies only when, like a treasure, it is kept in the depths of the heart. Do not open the secrets of thy heart to everyone.

We should try to remain free from impure thoughts, especially when we offer prayers to God. For there can be no affinity between stench and fragrance.

Therefore one should repulse the first onslaughts of sinful thoughts or intentions and chase them away from our hearts. While the children of Babylon (that is to say wicked intentions and thoughts) are still infants, one should beat and crush them against the rock which is Christ; one should especially crush the three following vices—gluttony, avarice and vanity—with which the Devil tempted our Lord Jesus Christ Himself after His fast in the wilderness.

The Devil *lieth in wait secretly as a lion in his den* (Ps. 10. 9), secretly spreading nets of impure and shameful thoughts in which to entangle us. Therefore immediately upon recognizing these, we must overcome them by means of pious thoughts and prayers.

It requires a great act of vigilance for our mind to be in accord with our hearts and mouths during the singing of the Psalms so that in our prayer incense is not mixed with any foul substance, because our Lord shuns hearts with impure thoughts. The Law says: *Thou shalt not plow with an ox and an ass together* (Deu. 22. 10), that is, do not pray if thou hast both pure and impure thoughts.

Let us imitate David who sang: *I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord* (Ps. 101. 8). The Law forbade the impure to enter the House of God. This house is us, and Jerusalem is inside us. *The wicked of the land* are snakelike thoughts hidden in our hearts. Let us together with David cry to the Lord: *...Rescue my soul from their destructions....* (Ps. 35. 17); *....scatter thou the people that delight in war...* (Ps. 68. 30); so that we may also hear the words: *Thou calledst in trouble, and I delivered thee* (Ps. 81. 7).

Let us ceaselessly day and night, throw ourselves in tears before God's benevolent face, so that He may cleanse our hearts of any wicked thoughts, so that we may walk with dignity in our calling and offer Him the gifts of our service with clean hands.

If we do not agree with the wicked thoughts instilled by the Devil, then we do good.

The evil spirit exerts strong influence only upon the lustful; to those who have purged themselves of lusts he can influence only indirectly or from without.

A man in his youth cannot help being

disturbed by thoughts of the flesh. So he should pray to God that the first spark of shameful lust may be extinguished. Then no flame will rise from the tinder.

* * *

Our life is a mere minute in comparison with eternity and therefore according to the Apostle *.... the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us* (Rom. 8. 18).

Keep silent when insulted by an enemy and open your heart to the One God.

If anyone humiliates you or steals your honour, then by all possible means try to forgive him, according to the word of the Gospel: *....Of him that taketh away thy goods ask them not again* (Lk. 6. 30).

When people defame us, we must consider ourselves unworthy of praise, for if we had been worthy of it, all would have bowed to us.

We must always humble ourselves before everyone following the teaching of St. Isaac Syrus: "In humiliation wilt thou see God's glory in thyself" (Homily 57).



Archbishop Nikodim with clerics and worshippers before the new Prayerhouse of St. Michael Archangel, built in 1977 to replace the old one, in Taranovka Village, Gottwald District (the diocese of Kharkov)

The All-Union Religious Conference on the Results of the 5th All-Christian Peace Assembly

Moscow, November 14-16, 1978

Patriarch PIMEN's Opening Speech

Highly esteemed participants in the All-Union Religious Conference on the results of the 5th All-Christian Peace Assembly,

Beloved brothers and sisters,
Let me express my heartfelt gratitude to all of you for having put off your other work in response to our invitation and coming here to take part in this conference. For all of us, religious workers of the Soviet Union, it has become a wonderful tradition that we meet each other periodically to discuss important peacemaking problems to the resolution of which we are called by our religious conscience, patriotic duty and our solidarity with the world public which is filled with anxiety about the future of peace on earth and the satisfaction of mankind's vital needs.

Today we begin studying and discussing the results of the 5th All-Christian Peace Assembly held on June 22-27 in Prague, its significance in the history of the Christian Peace Conference and its influence on the inter-Christian, inter-religious and world peace movement. It is with profound satisfaction that I recall this assembly, the atmosphere of fraternal mutual understanding, the creative cordiality of its participants, the keen discussions, and the enthusiasm with which the ruling organs of the CPC were elected and the final documents adopted.

As our peacemaking experience increases, it becomes ever more evident that the peacemaking programme for adherents of all religions and all men of good will is in fact one and that all of them feel called upon to promote close solidarity and cooperation in their

work of realizing this programme. It should be noted that this idea was one of the major conclusions of the 5th All-Christian Peace Assembly. That is why we have thought it our duty to invite to this conference our brothers, the representatives of Christian Churches which are not members of the CPC and of the Buddhist, Judaic and Muslim religions of our country, for all of whom we feel fraternal love.

Our work schedule covers three days. Today we are to listen to and begin discussing the report of His Eminence Metropolitan Filaret of Kiev and Galich, Chairman of the CPC Committee for the Continuation of Work, on the 5th All-Christian Peace Assembly. I do not wish in the slightest to anticipate the contents of Vladyka Filaret's report, but I would like nevertheless to draw attention to some points which I feel should most certainly be dealt with in our discussions in view of their special importance.

First of all, the significance of the 5th All-Christian Peace Assembly. This far exceeds that of the usual, routine CPC assemblies although every one of the four previous assemblies was of extraordinary significance for the Christian peace movement. The 5th All-Christian Peace Assembly brought to a culmination the most important period in the history of the CPC and the results of that assembly summarized the CPC's activities over the last 20 years. During this period, the Christian peace movement, embodied in the CPC, has been joined by Church representatives of all Christian confessions from more than 80 countries. Under the aegis of the

CPC, regional Christian Peace Conferences have been set up in Asia, Africa, Latin America and the Caribbean basin. The CPC has been recognized by the UN as a non-governmental organization. A significant contribution to the increase in the CPC's authority and importance in the international movement of peace forces was made by the member-Churches of the CPC from the Soviet Union, including the Russian Orthodox Church, and an outstanding role in this matter was played by one of our eminent hierarchs, His lately lamented Eminence Metropolitan Nikodim of Leningrad and Novgorod, who was elected President of the CPC at the 4th All-Christian Peace Assembly in 1971, and an honorary president at the 5th assembly. Now God has called him to Himself, but this exceptionally great loss should motivate us to ever more active participation in the Christian peace movement.

In outlining the future work of the CPC, the participants in the 5th All-Christian Peace Assembly were unanimous in their decision that in their struggle against injustice and oppression Christians should unite and cooperate with all men of good will, inspired by their ideals of a just world, regardless of their political views, cultural and historical traditions or religious adherence. Theologically, this idea is based on God being the Creator of all men and the fact that in Jesus Christ God displayed His love for all mankind; therefore, those who love the One God cannot but love their neighbours who are all men and God's children. In our country the principle of solidarity of all men of good will in the field of peacemaking began with the appearance of the public movement for the establishment of worldwide peace and friendly relations among all nations of the world. This principle has also been adopted by the World Peace Movement and was best illustrated in recent years by the World Congress of Peace Forces held in Moscow in October 1973. It is well known that we have been involved in inter-religious cooperation in the field of strengthening peace for a long time. In this connection it should suffice to recall the inter-religious peacemaking conferences held in the Trinity-St. Ser-

giy Lavra in 1952 and 1969. It was of our Church's initiative that the world peace conference of followers of different religions was held in Moscow in 1977; this conference, as we all know, aroused wide and positive response throughout the world. The significance of the solidarity principle put forward by the 5th All-Christian Peace Assembly lies not in its theoretical novelty or in the fact that it was to all intents and purposes unprecedented, but in the fact that this principle is now accepted as a basic working method by such a large and authoritative peace movement as the CPC.

The concrete peacemaking questions currently causing anxiety will be dealt with in detail in Vladyka Filaret's report and will be discussed here. I hope that the eagerness of the conference participants will make the discussion fruitful, and the results of the conference useful for the further strengthening of our joint work for peace.

Finally, on the last day of our work we will adopt resultative documents. In my opinion, these should be two in number: an appeal to the CPC Presidium and communiqué.

Once again I cordially congratulate all the participants in the conference on the beginning of your work and wish you all God's help in the work ahead.

I shall now ask Metropolitan Filaret to take the floor.

His Holiness

Patriarch PIMEN's Speech

**at the Reception for the Participants
in the Conference**

November 16, 1978

Dear participants in the All-Union Religious Conference on the Results of the 5th All-Christian Peace Assembly,

Deeply esteemed Vladimir Alekseyevich Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Dear friends, I think that the conference which has just come to an end constituted a new and remarkable step

our inter-Christian and inter-religious cooperation in the peacemaking field. The conference, which studied the results of the 5th All-Christian Peace Assembly in Prague, attracted about a hundred participants representing the Churches and religious associations of our country, which, whether members or not of the CPC, are inspired by the ideas and activities of the Christian peace movement. We were glad to see here amongst them and evaluate highly the contribution of the conference work made by eminent representatives of the Buddhist, Judaic and Muslim religions which are also inspired by the lofty ideals of establishing durable and just peace among nations. I am sure that all the participants in the conference will agree that our discussions were held in a truly fraternal atmosphere and were notable for the fundamental and creative approach to the matters discussed. I believe that the results of our work will be the subject of serious discussions in the Churches and religious associations of our country and will promote our peacemaking directing and intensifying it. The most important decision reached by this meeting was our unanimous approval of the results of the 5th All-Christian Peace Assembly. We wholeheartedly accept the assembly's call to the participants in the Christian peace movement to show solidarity with all those struggling against injustice and oppression, with all those working for peace and freedom on earth. It is becoming clear with every passing day that solidarity of all men of good will in their common struggle for durable and just peace is the vital necessity of our times.

It is inspiring that we all intend to give all possible support to the activities of the Christian Peace Conference, and that the CPC member-Churches and religious associations intend to further increase their participation in the CPC's work. This attitude of ours towards the Christian Peace Conference is made particularly evident by the enthusiasm with which the participants at this meeting approved the initiative to increase our joint financial aid to the

CPC. Let me express joy over this and thank you all wholeheartedly.

Dear friends, during the last few days we have had an opportunity to study seriously and deeply those multifaceted problems facing religious peacemakers and all men of good will today. In this connection I would like to make special note of our unanimous striving to use all the means available to us to ban that new mass-annihilation weapon, the neutron bomb.

We have also seen with profound gladness during this meeting that all the believers in our country wholeheartedly commend the selfless peace-loving policies of our great Motherland.

Dear friends, we continue to feel the great loss not only to the Russian Orthodox Church but to the Christian peace movement caused by the demise, at the height of his creative activity, of His Eminence Metropolitan Nikodim of blessed memory. It would be fair to say here that the outstanding successes in the activities of the Christian Peace Conference were to a very considerable extent due to his selfless creative work.

Esteemed guests here present, we have successfully concluded the work of our conference. We have adopted the appeal addressed to the Presidium of the Christian Peace Conference that is to meet early in December in Kiev. In this appeal, the text of which I hope you all have, we state our attitude towards the results of the 5th All-Christian Peace Assembly and our understanding of the current problems of peacemaking under modern world conditions. We have also adopted a communiqué.

I propose that we raise our glasses to the further development of the very useful activities of the Christian Peace Conference.

To the further strengthening of the peacemaking of our Churches and religious associations!

To the constant progress of our great peace-loving Motherland!

To durable and just peace throughout the world!

COMMUNIQUE

On the initiative of His Holiness Patriarch Pimen of Moscow and All Russia the All-Union Religious Conference on the results of the 5th All-Christian Peace Assembly was held in Moscow from November 14 to 16. The conference was attended by approximately one hundred representatives of the Churches and religious associations in the Soviet Union: the Armenian Apostolic Church; the All-Union Council of Evangelical Christian Baptists; the Estonian Evangelical Lutheran Church; the Evangelical Lutheran Church of the Latvian SSR; the Evangelical Lutheran Church of the Lithuanian SSR, the Georgian Orthodox Church; the Grebenshchikovskaya Community of Old Believers in Riga; the Methodist Church of Estonia; the Moscow Community of Christian Old Believers of the Pomorye Community; the Moscow Transfiguration Community of Old Believers; the Old Believers Archbishopric of Moscow and All Russia; the Old Orthodox Christian Believers of the Archbishopric of Novozybkov, Moscow and All Russia; the Reformed Church of Transcarpathia; the Religious Community of the Seventh Day Adventists; the Roman Catholic Church in the Latvian SSR; the Roman Catholic Church in the Lithuanian SSR; the Russian Orthodox Church, and the Supreme Old Believers' Council in the Lithuanian SSR.

The conference was also attended by prominent members of the Buddhist, Judaic and Muslim communities in the USSR.

Before the opening of the conference the participants offered up a prayer for its success.

His Holiness Patriarch Pimen opened the conference with an introductory address in which he warmly greeted the assembly. It has become a wonderful tradition with all of us religious leaders of the Soviet Union, said His Holiness the Patriarch, to gather together periodically in order to discuss important questions of peacemaking, whose resolution is called for by our religious conscience, our patriotic duty and our solidarity with the world public, concerned to see peace established on

earth and the basic needs of mankind satisfied.

The Chairman of the CPC Continuation Committee, His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, read out to the participants a detailed report on the 5th All-Christian Peace Assembly (5th ACPA), held in Prague from June 22 to 27, 1978.

Beginning with the fundamentals on which the Russian Orthodox Church and the other Churches and religious associations in the Soviet Union base their peacemaking, the speaker went on to give a comprehensive review of the assembly's work, and, making a brief excursus into the history of the CPC which in the period under review has reached a great height, noted the growth of its authority amongst Christian champions of peace all over the world and placed special stress on the need to join their forces with those of representatives of other religions, and with all men of good will, in working for the success of the world peace movement.

Metropolitan Filaret noted that the 5th ACPA forms a significant landmark on the path of the movement's development and growth. He reviewed the changes which have taken place in the world since the 5th ACPA and sketched out the tasks facing religious peacemakers in the light of these changes.

Then there was an open discussion which was led by Metropolitan Filaret. The participants expressed a high opinion of the results of the 5th ACPA. Noting the relevance of the assembly's main theme: "God's Call for Solidarity—Christians for Peace, Justice and Liberation", they gave a high estimation of the papers that had been read at the assembly, of the results of the discussions conducted in its working groups and sub-groups, and the content of its final documents.

The conferees expressed their conviction that the results of the 5th ACPA would have a benign influence on the furthering of Christian peacemaking and promote fraternal cooperation among Christian and non-Christian peacemakers and all men of good will.

Reviewing the changes in the international situation since the 5th ACPA, the participants declared their opinion on those that should be taken account in their current peacemaking.

In this connection due attention was given to the problem of disarmament, which is of fundamental importance in the cause of detente and for the preservation of peace. Satisfaction was expressed at the encouraging development of the talks on the limitation of strategic offensive weapons between the USSR and USA (SALT II). The participants also expressed their shared conviction in the achievement of a swift and successful conclusion to the Vienna talks on the mutual reduction of armed forces and armaments in Central Europe now depends on the Western partners.

Particular attention was given to the terrible new weapon of mass destruction, so fraught with peril for mankind, the neutron bomb, the main components of which, according to a recent decision by President James Carter of the USA, have already gone into production. This decision is directly contrary to the principles of detente and international cooperation, proclaimed in the Helsinki Final Act. This new means of mass annihilation has been roundly condemned by the adherents of all the religions of this country, as well as of the rest of the world. Religious peacemakers face the urgent task of joining their forces with those of all men of good will in order to secure as soon as possible the prohibition of the neutron bomb.

The separate agreement made in Camp David between Israel and Egypt with the help of the USA has profoundly complicated the anyway explosive situation in the Middle East and is regarded by the participants as a major obstacle to the achievement of true and just peace in this area.

The conference participants gave close attention to the growing unrest in South-east Asia, as a result of the Chinese leadership's expansionist policy. They noted with deep satisfaction the recent signing in Moscow of the agreement on friendship and cooperation between the USSR and the Socialist Republic of Vietnam, an agreement that will assist the further development of fraternal relations between the two countries and

the consolidation of peace on the Asian continent.

The conference reviewed the latest developments in Southern Africa. The unwillingness of the racist regimes of South Africa and Rhodesia (in company with their patrons) to heed the just demands of the native population formed one of the important themes discussed by the participants and it was resolutely condemned. The participants declared their conviction that neither the carrying out of barbaric punitive raids, nor the reliance on their puppet "governments" would lead to a just resolution of the problems of Namibia and Zimbabwe, just as it would not solve those of the native population of South Africa. It is imperative that the legitimate masters of these countries—the native peoples—be granted unconditional power.

The conferees also touched on the situation in a number of Latin American countries, whose peoples are at present engaged in an arduous struggle for their liberation from fascist and oligarchic regimes.

At the same time the participants expressed their conviction that, despite the complexity of present-day historical developments, the forces of detente were steadily gaining strength. The active solidarity of the world's peace-loving forces was such that it could bring mankind to that blissful time prophesied by Isaiah (32. 17-18) when quiet and security will reign supreme on earth.

Proceeding from their own religious positions and following the resolutions of the 5th ACPA, the participants in the All-Union Religious Conference reviewed the future peacemaking tasks of the Churches and religious associations of the USSR in the light of the problems faced by peacemakers as a result of present-day international developments. Inspired by the untiring struggle for peace waged by the entire Soviet population the conference participants expressed their unanimous desire to redouble their efforts in the service of peace, regarding this as their inalienable religious and patriotic duty.

The participants avowed the unreserved support of all the believers of the country for the unswerving peace-loving foreign policy of the Soviet Union.

The conference adopted the appeal addressed to the CPC Presidium, in which it stated its high estimation of the 5th All-Christian Peace Assembly and its approval of the latter's resolutions. The representatives of Churches and religious associations in the USSR, both members and non-members of the CPC, as well as of the non-Christian religions in the USSR declared their unanimous and comprehensive support for the highly beneficial activity of the Christian Peace Conference, which they regard as a vital forum for religious peacemaking in the modern age. This support was given expression at the conference by the decision of the representatives of a number of Churches and religious associations to make financial contributions to the CPC.

Appeal to the CPC Presidium from the All-Union Religious Conference

Dear friends,

On the initiative of the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, representatives of the Churches and religious associations in the Soviet Union gathered together in Moscow from November 14 to 16 to conduct fraternal discussions on the results of the 5th All-Christian Peace Assembly, whose blessed work has received a vital response in our hearts, and in order to mark out the tasks and directions of our future peacemaking.

Not all the Churches and religious associations whose representatives took part in our conference are members of the CPC. Furthermore, we were joined in our work by prominent representatives of the non-Christian religions of our country. This remarkable phenomenon can be attributed to the growing authority exercised by the realistic and profoundly religious ideas of the Christian peace movement over the minds and souls of those multitudes of Christians who do not shirk the harsh reality of the modern world, but strive to serve Christ through their selfless love for their fellowmen. These ideas are in keeping with the views held by adherents of other religions, who similarly

The conference participants expressed their intention of expanding their peacemaking on all sides, and developing for this purpose fruitful cooperation with other religious and non-religious organizations and movements.

The representatives of the Churches and religious associations in the Soviet Union who are members of the World Council of Churches and the Conference of European Churches highly appraised the peacemaking of these two bodies and declared that they would continue to take an active part in it.

After the conference closed, His Holiness Patriarch Pimen of Moscow and All Russia gave a large reception for its participants, which was attended by representatives of religious circles and the Soviet public.

devote themselves to working for peace. The experience gained by the Christian Peace Conference, which is reflected in its new charter is evidence of the CPC's willingness to develop brotherly cooperation with non-Christians in serving the cause of peace. We are deeply gratified to be able to say that we have been pursuing this policy in practice in our country for more than thirty years.

The participants in our conference took as the basis for discussion the paper read by Metropolitan Filaret of Kiev and Galich, Chairman of the Continuation Committee of the Christian Peace Conference, on the 5th All-Christian Peace Assembly and its results.

Our broad and uninhibited exchange of opinions enabled us to reach, on the basis of neighbourly love and accord, certain shared conclusions, which we shall now impart to you, with the request that you circulate them amongst as wide a range of the CPC members as possible.

Above all, we unanimously agreed on the great importance for the assembly's work of its main theme: "God's Call for Solidarity—Christians for Peace, Justice and Liberation".

Our experience over the years of solidarity in working for the cause of



ST. BASIL THE GREAT, ARCHBISHOP OF CAESAREA
(A fragment of the sanctuary murals in the Patriarchal Cathedral of the Epiphany)



After Divine Liturgy in the Patriarchal Cathedral of the Epiphany on October 18, 1978. From right to left: Bishop Serafim of Penza and Saransk; Bishop Nikolai of Mozhaïsk; Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Metropolitan Yuvenaliy of Krutitsy and Kolomna; His Holiness Patriarch Pimen; Metropolitan Aleksiy of Tallinn and Estonia; Metropolitan Sergiy of Odessa and Kherson; Archbishop Melkhisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Gleb of Orel and Bryansk, and Bishop Iov of Zarsk

Below: His Holiness Patriarch Pimen delivering an exhortation before presenting the crozier to Bishop Serafim of Penza and Saransk on October 18, 1978

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All-Union Religious Conference on the Results of the 5th All-Christian Peace Assembly (June 22-27, 1978, Prague) held in Moscow from November 14 to 16, 1978

Top photo: His Holiness Patriarch Pimen of Moscow and All Russia opening the conference. Bottom photos: in the conference hall and between sessions





Catholicos Nerses Ashtaraketsi, an outstanding leader of the Armenian Church, who had greatly contributed to Armenia's union with Russia. Below: Russian Orthodox Church delegation at the panikihida held by His Holiness Patriarch-Catholicos Vazgen I at the tomb of Catholicos Nerses, October 3, 1978. Right: His Holiness Patriarch Pimen at the tomb of Catholicos Nerses



Patriarch Pimen and Patriarch-Cathos Vazgen I with representatives of other Churches, the Armenian hierarchy and clergy by the monument to the Russian warriors in Oshakan Field, October 3, 1978 (upper photo). At the panikhida for the Russian warriors led by Patriarch-Cathos Vazgen I in Oshakan Field. The Russian Orthodox Church delegation singing "Eternal Memory" (bottom photo)





Patriarch Pimen and Patriarch-Catholics Vazgen I after the laying of wreaths at the monument to Russian warriors in Oshakan Field. Below: Patriarch Pimen and Patriarch-Catholics Vazgen I in the presidium of the solemn meeting on October 2, 1978





Holiness Patriarch Pimen greeting Dr. Philip Potter, WCC General Secretary, in the Epiphany Cathedral, October 15, 1978, Moscow

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At the festal reception in honour of Archbishop Dr. Mikko Juva. On the right: Bishop Zoltan, Archbishop Janis Matulis, Hegumen Longin, Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy

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During the fraternal visit to the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen on September 28 - October 11, 1978, by His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada, the distinguished guest was in the Holy Trinity-St. Sergiy Lavra. Upper photo: Patriarch Pimen and Metropolitan Theodosius in the Trinity Cathedral of the Lavra. Below: Proceeding to Divine Liturgy from the Patriarchal Chambers

See p.



ace, work which we have been carrying out both at home and abroad, added our experience of participation in the work of international peacemaking organizations, is convincing evidence of the vital importance of solidarity for peacemakers if they are to be successful in their sacred undertaking. At the same time we can all see that the concepts of peace, justice and liberation are inseparably bound together. For indeed, how could one talk of true peace while unjust regimes remain on earth and people continue to be oppressed?

We are pleased to be able to note the serious theological basis of the main documents of the assembly and to observe the vital significance of the problems they illuminate, the value of their ideas and recommendations.

There is no doubt that the results of the work of the 5th All-Christian Peace Assembly will assist the further growth and consolidation of the Christian Peace Conference, and will increase its authority as an international religious peace movement.

While rejoicing at the success of the assembly and deriving profound satisfaction from the way the CPC conducts work on the whole, we are extremely grateful for the high estimation given the peacemaking of the Churches and religious associations in the USSR by participants in the Prague forum, an estimation which found expression in the election of our fellow-countrymen to positions in the Christian Peace Conference, and to its administrative and executive organs. In this connection we note above all the election of one of our leading churchmen, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, who for more than ten years stood at the helm of the Christian peace movement, to the post of Honorary President of the CPC. Deeply mourning the demise of this untiring labourer in the field of Christian peacemaking, we convey our most sincere condolences to the Christian Peace Conference on the incalculable loss it has suffered.

We applaud the assembly's election of the post of President of the CPC of its long-standing member, Bishop Dr. Joly Toth (Hungary), an indefatigable and enterprising peacemaker. We are most pleased about the election of

His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, to the responsible post of Chairman of the Continuation Committee of the CPC, as well as about that of the Rev. Lubomír Mirejovský (Czechoslovakia), elected by the Continuation Committee of the CPC to the post of General Secretary of the CPC.

We, representatives of the Churches and religious associations in the Soviet Union, a country which has given concern for peace among nations pride of place in its foreign policy, respond enthusiastically to the call of the 5th All-Christian Peace Assembly "to intensify our efforts in every given situation, trusting in Him, Who has called us to solidarity and Who alone can guide *our feet into the way of peace*" (Message to Churches and Christians of the World) and bear witness to our willingness to continue working unceasingly in the cause of peace, actively cooperating in this blessed endeavour with the Christian Peace Conference. In our labours we are inspired and fortified by our loyalty to God's call to peace, truth and righteousness (1 Cor. 7. 15; Is. 42. 6; Zech. 8. 19), by the untiring struggle for peace waged by our earthly Motherland, whose true sons and daughters it is our honour to be, and by our government's consistent and peace-loving policies to help which we do all in our power along with the entire Soviet nation.

We fully share the conviction of the participants in the 5th ACPA that we must "do more today, more in the course of detente, especially towards disarmament and arms limitation, more towards the neutralization of the hotbeds of danger." This urgency is occasioned, we are sure, by the continuing intensification of certain dangerous tendencies in the international situation.

US President James Carter's decision to go ahead with the production of the "basic components" of the neutron bomb, tantamount to a decision to produce the actual bomb itself, can be taken, in our opinion, as a challenge to the most precious of all things: the life of man.

It is incomprehensible to us how anyone can speak of his concern for man's rights and at the same time infringe on the most fundamental right of

every human being: the right to live. With this decision the American leadership is initiating a new stage in the arms race, which has already brought mankind to the brink of a nuclear catastrophe and drained the national material and spiritual resources of many countries. This decision is in glaring contravention of the spirit of detente and international cooperation, as well as of the principles of the Helsinki Final Act, signed by the USA. Another great cause for anxiety are the plans to deploy the neutron bomb in densely populated areas of Western Europe. How can these nefarious doings and vile ambitions be reconciled with protestations about their perpetrators' allegiance to the policies of detente, and their anxiety to limit arms, above all nuclear arms?! The conference participants resolutely demand, on behalf of the Churches and religious associations in the Soviet Union, a total ban on the neutron bomb!

Recent developments in the Middle East are further evidence of how well-founded is the concern expressed by the participants in the 5th All-Christian Peace Assembly over the state of affairs in this part of the world. The separate agreement arrived at in Camp David between Israel and Egypt under the patronage of the US is not a just or a comprehensive resolution of the Middle East problem. This agreement has only further complicated the Arab-Israeli problem and exacerbated the inflammatory character of the Middle East situation.

The tense situation in Southern Africa remains a source of anxiety. The racist apartheid regime in South Africa is increasing its campaign of terror and discrimination against the local African population.

In its determination to prevent progressive forces from coming to power in Namibia, these forces being united in the South-West African People's Organization (SWAPO), the South African authorities are continuing their occupation of this country and are endeavouring with a campaign of terror to suppress the struggle of the people for genuine freedom. The planned "elections" in Namibia, due to be held in the conditions of a state of war in the country and with the presence of large numbers

of South African soldiers, can be nothing other than a farce, and far from a just solution of the problem in the spirit of Resolution No. 435 (1978) of the UN Security Council, expressing the wishes of the people of Namibia.

Recent events in Zimbabwe provide graphic proof that the so-called international settlement is an act of treachery on the part of the racist authorities of Rhodesia. All true friends of the people of this country support the struggle of the Zimbabwe Patriotic Front for the national independence and true interests of the country's native population. The criminal onslaughts mounted by the racist troops of Rhodesia against Mozambique, Zambia and Botswana are universally condemned.

The bloody reprisals against the participants in the popular uprising against the dictatorship of Somosa in Nicaragua, the campaigns of terror waged by the fascist and oligarchic regimes of Chile, Uruguay, Guatemala and a number of other Latin American countries urge all Christian peacemakers to respond actively to the call of the 5th ACPA to give "concrete expression to their solidarity with the Latin-American people in their struggle for liberation, and in their search for a society with peace and justice".

The hegemonic foreign policy pursued by the Chinese leaders continues to increase international tension. The growing military provocations perpetrated by China and Kampuchea on their borders with Vietnam are destabilizing the situation in South-East Asia and are a legitimate cause for concern. The recently concluded agreement on friendship and cooperation between the USSR and the SRV is a stabilizing factor in this situation, and in the document the two sides express "their firm resolution to help promote the consolidation of peace in Asia and the entire world".

Dear friends, in this document we have touched on a few of the problems which are complicating the international situation, and undoubtedly holding back the process of detente and the development of fruitful cooperation among states. However, we are convinced that these problems are not capable of turning back the course of history. We are at present able to witness the positive

development of the Soviet-American talks on limiting strategic offensive weapons (SALT-II). The socialist countries have made important proposals, which we hope are acceptable to the Western partners, at the talks continuing in Vienna on the mutual reduction of armed forces and armaments in Central Europe. There is a good chance that it will now be possible to bring these talks to a swift and satisfactory conclusion. The world public has responded enthusiastically to the constructive initiatives of the Soviet Union and other countries at the Special Session of the UN General Assembly on Disarmament. We believe that the content of the final document of the session should not be left on paper, but should be translated into life without delay. This special session is to be credited especially with the powerful new impulse it has given the world disarmament movement, the movement to halt the arms race, in which it is the duty of Christians and religious peacemakers to participate actively as they can.

We are deeply gratified to see that the spirit of the Helsinki Agreement is being imparted to interstate relations in Europe and having a beneficial effect in many areas of these relations.

Upon reviewing the work of the 5th All-Christian Peace Assembly in the light of the problems created by the present-day world situation, the participants in the All-Union Religious Conference on the Results of the 5th ACPA once again note the exceptional importance of the CPC's activity in uniting

the religious peace forces in order to preserve and strengthen peace in the world. They will do everything in their power for the further development of the Christian Peace Conference.

The Christian Peace Conference's laudable desire to assist the transformation of our planet into a true domain of peace will always receive the sympathy and support of the Churches and religious associations in the Soviet Union. As a graphic manifestation of this support for the activity of the CPC by the participants in our meeting we can take the announcements by representatives of a number of Churches and religious associations that they are making financial contributions to the Christian Peace Conference.

Those Churches and religious associations which are not members of the Christian Peace Conference, as well as the non-Christian religious associations in our country which have taken part in this meeting, have derived inspiration from the ideas of the CPC for further peacemaking, and express their solidarity with its service of peace and their desire to develop fraternal cooperation with the CPC.

The Churches and religious associations which are members of the CPC assure its presidium that they shall continue to take part in all aspects of the work of the Christian peace movement.

With brotherly love,

Participants in the All-Union Religious
Conference on the Results
of the 5th All-Christian Peace Assembly

Moscow, November 16, 1978

New President of the CPC

Bishop Dr. Karoly Toth was born on April 3, 1931, in Gyorszemere, Hungary. He received his religious education in the traditions of the Reformed Church of Hungary, and schooling in a reformed gymnasium in Pápa which he finished in 1950. He began studying theology that year in the Reformed Theological Academy in Pápa and continued in Budapest in 1951-1956. In the 1957/58 academic year Karoly Toth, on VCC scholarship, extended his theological and ecumenical knowledge in the

Protestant Theological Faculty in Montpellier, France, where he received the diploma *Des Etudes Theologiques Supérieures*.

In 1965, the Theological Faculty in Debrecen conferred upon Karoly Toth the doctor's degree *Summa cum laude* for his thesis "State and Interstate Relations from the Ecumenical Point of View".

After completing higher education and being ordained pastor of the Reformed Church, Dr. Karoly Toth worked

for the Central Administration of his Church. In 1956, he began working in the Department of External Relations and was appointed its head three years later. In 1968 he was also put in charge of the press department.

Dr. Karoly Toth was actively engaged in the work of the Christian Peace Conference since its founding in 1958. From 1960 Dr. K. Toth was a member of the CPC International Secretariat and one of the directors of the CPC Press Department. He took part in all the all-Christian peace assemblies and was first on the Consultative Committee for the Continuation of Work of the Christian Peace Conference and then on the Committee for the Continuation of Work (CCW) of the CPC. For a number of years he was the CPC Acting Deputy General Secretary and on October 4, 1971, was unanimously elected CPC General Secretary by the CCW in Prague.

At the 4th WCC Assembly, held in Uppsala, Sweden, in 1968, Dr. K. Toth was made a member of the Commission of the Churches on International Affairs as well as of the Working Ecumenical Information Group for Europe.

At the congress of the World Alliance of Reformed Churches (on the occasion of its centenary) held in Saint Andrews, Scotland, in August 1977, Dr. K. Toth was elected one of its three vice-presidents.

In 1977, the Reformed Church of Hungary called Dr. Karoly Toth to one of her highest posts—Bishop of the Danube Church District. He is also the dean of the Reformed cathedral in Calvin Square, one of the largest communities of Budapest.

In early 1978, Bishop Dr. Karoly Toth was elected Vice-President of the Synodal Council of the Reformed Church in Hungary.

The Prague Comenius Theological Faculty conferred on him the degree of doctor *honoris causa*.

Bishop Karoly Toth was decorated with many Church and State awards including the Order of Labour, Gold Degree, of the Hungarian People's Republic and the Order of St. Vladimir from the Russian Orthodox Church.

Dr. Karoly Toth's articles often ap-



pear in many world-renowned annuals and other periodicals.

Dr. Karoly Toth visited the Soviet Union several times and was a guest of the Russian Orthodox Church and other Christian Churches in this country.

While he was the CPC General Secretary Dr. K. Toth worked in genuinely fraternal cooperation with the CPC President, Metropolitan Nikodim of Leningrad and Novgorod. In his message to Bishop Dr. Karoly Toth on the latter's election and inauguration to the post of Bishop of the Danube Church District, Patriarch Pimen of Moscow and All Russia said: "It has been mainly thanks to your great initiative, experience and knowledge, in cooperation with the CPC President, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, that you have achieved the successful development of the CPC."

Dr. Karoly Toth represented the CPC at many celebrations held by the Russian Orthodox Church and conferences sponsored by her. Such was the case in June 1977 when, at the Russian Church's initiative, the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations was held in Moscow. At the celebrations, devoted to the 60th anniversary of the restoration of the Patriarchal See in the Russian Church

shop Dr. Karoly Toth delivered an address in which he said *inter alia*: "We CPC workers are of the opinion that without the theological, spiritual andumenical assistance rendered to ourristian peace movement by the Russian Orthodox Church, CPC's biggest member, our activity would have been unthinkable. Her presence in our work has been embodied in the person of His Eminence Metropolitan Nikodim, CPC President, who is an outstanding figure in Christendom."

At the 5th All-Christian Peace Assembly in June 1978 Dr. Karoly Toth succeeded Metropolitan Nikodim as Presi-

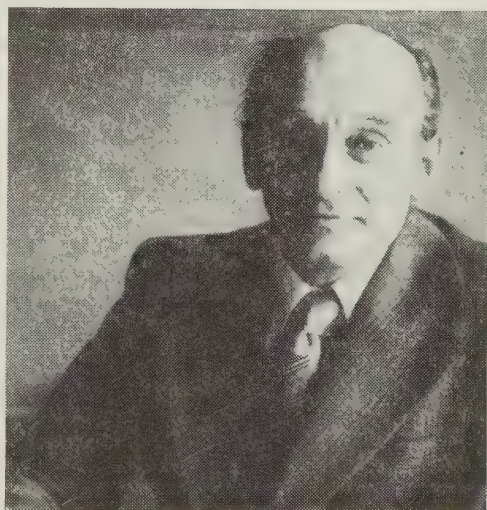
dent of the Christian Peace Conference.

At the funeral repast for Metropolitan Nikodim, of blessed memory, Bishop Dr. Karoly Toth said: "The Apostle Paul teaches us that justice should follow love. It was peace and justice that Metropolitan Nikodim so ardently loved. It was characteristic of him and for this reason the work for peace has borne blessed fruit and brought God's mercy unto all of us.

"This is a behest left to us by Metropolitan Nikodim. I am convinced that we should not only preserve it, we should sincerely strive to fulfil, it."

New General Secretary of the CPC

The Rev. Lubomír Miřejovský, STM, was born on May 11, 1925, in Konstantin, northern part of Bohemia in Czechoslovakia, and in his early childhood got a good religious education at home. After the Munich Agreement his family was forced to leave their home since that part of the country had been occupied by fascist armies, and to settle near Prague. In the last years of World War II he personally experienced its horrors and atrocities and made his mind to devote his life to the struggle for peace through his service as a pastor of the Evangelical Church of the Czech Brethren. Right after the war he studied in the John Huss Theological Seminary in Prague (now the Comenius Theological Faculty); in 1947, continued his education in the theological seminary in Richmond, Virginia, USA, where he received his ThB, then in the San Francisco Theological Seminary in San Anselmo where he defended his thesis in 1949 and the M. A. degree was conferred on him. After completing his studies the Rev. Miřejovský and his family (he had married in the USA) came to Czechoslovakia where he served as a pastor first in Karlovy Vary (1949-1952) and then in the town of Tabor (1952-1978). In his ministry, Lubomír Miřejovský paid great attention to the religious education of the youth. He was a student of Prof. Hromádka, the



Rev. L. Miřejovský started working in the Christian Peace Conference right from its founding in 1958. Since then he devoted much time to various aspects of Christian peace activity and took care of the Peace Commission of his own Church. Along with his peace-making activities he has always displayed a keen interest in the problems of theology especially in those areas of theology where traditional faith touches on the experience and knowledge of modern man.

The 5th All-Christian Peace Assembly elected the Rev. Lubomír Miřejovský General Secretary of the Christian Peace Conference.

MESSAGE FROM THE CHRISTIAN PEACE CONFERENCE

To His Holiness Pope JOHN PAUL II, Vatican City

On behalf of the Christian Peace Conference, which represents an international peace movement of Christians and Churches of the world, we take the liberty to stress our heartfelt and joyful good wishes on your election as Primate of the Roman Catholic Church. We know and appreciate the great efforts your Church is making to promote peace, justice, reconciliation and understanding in our world of today. May our Lord Jesus Christ bless Your Holiness abundantly in all your pastoral activities which will bear fruit for all mankind to the glory of God. We as-

sure you of the devoted prayers of all the members of the Christian Peace Conference in your very high position and your important service to peace. Please accept our respectful and warm greetings.

With love in our Lord Jesus Christ

The Rev. LUBOMÍR MÍŘEJOVSKÝ

General Secretary

Bishop Dr. KAROLY TOTH, President

FILARET, Metropolitan of Kiev and Galicia

Patriarchal Exarch to the Ukrainian

Chairman of the CPC Continuation Committee

October 19, 1978

International Theological Colloquium

The international Theological Colloquium, which was sponsored by the French group of the Christian Peace Conference, took place from October 30 to November 3, 1978, in Chantilly, at the "Centre les Fontaines". The colloquium theme was "The Proptetic Service of Christians and Churches for Peace".

Some forty theologians representing different Churches from eleven countries as well as the Christian Peace Conference took part in the colloquium. It was chaired by Father Maurice Barth, a Dominican (Roman Catholic Church), Prof. Russel Chandran, President of the Asian CPC, and Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee.

Bishop Dr. Karoly Toth, CPC President, and the Rev. Lubomír Miřejovský, CPC General Secretary, took part in

the colloquium. Papers on the theme were read by Prof. Dimas Almeida (Evangelical Church of Portugal); Protospyter Vitaliy Borovoi, representative of the Russian Orthodox Church; the World Council of Churches in Geneva; and Prof. Pablo Richard (Roman Catholic Church).

Discussions were held in the course of the colloquium in working groups on biblical, ecclesiological and historical aspects of the theme in question.

The results of the discussions were considered at the plenary session.

The participants in the colloquium paid tribute to the memory of the Honorary President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and expressed their condolences to the Russian Orthodox Church and the CPC leadership on the demise of this outstanding hierarchy.



The Visit to Finland by a Delegation from the Russian Theological Schools

September 1978 marked the 60th anniversary of the foundation of the Theological Seminary of the Finnish Autonomous Orthodox Church. Representatives of the theological schools of the Moscow Patriarchate were invited to the jubilee celebrations. Our delegation was headed by Archpriest Prof. Vasiliy Stoikov, Assistant Rector of the Leningrad Theological Academy, and included Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary, and the students Ya. Oshchudlyak, I. Kanters (both of the Leningrad Theological Academy) and V. Poletkin of the Moscow Theological Academy. On September 22, the delegation arrived in Helsinki. On the same day we visited the youth centre and looked around the Finnish capital. In the Cathedral Church of the Dormition we were shown the remarkable altar from the Cathedral of the Transfiguration in the Valaam monastery and the photograph display on the cathedral's history located in its crypt. We also visited the Orthodox Research Institute in the Theological Faculty of Helsinki University, where we were informed about the Institute's activities and shown the library, which consists mainly of literature on iconography.

In the evening the delegation left for Kuopio, where, on the following day, we were met by Archpriest Nicholas Karjomaa, rector of the theological seminary, and a group of students. He showed us the Seminary Church of St. John the Divine and All the Saints of Karelia and took us round the seminary building.

After this we set off for the New Valaam monastery which was built by pioneers from Valaam Island in Ladoga on a site which reminded them of their old island: the cloister is surrounded on all sides by coniferous forest, and close by lies the picturesque Lake

Juojärvi. We were met there by Hieromonk Panteleimon Sarkho, a graduate of the Leningrad Theological Academy. In the cloister's Church of the Transfiguration he conducted a moleben in Finnish before the miraculous Konevskaya Icon of the Mother of God. This icon was restored several years ago in Moscow and its colours leave an unforgettable impression. On the main altar is a reliquary with a relic of St. German of Alaska—a gift from the Autocephalous Orthodox Church in America. Hieromonk Panteleimon also showed us the church museum. At the monastery graveyard where the authors of the essay, "On the Jesus Prayer", Hegumen Khariton († 1947), and of "Letters of a Valaam Starlets", Schemahegumen Ioann, are buried, Archpriest Vasiliy Stoikov said a lity and the other members of the delegation sang hymns for the repose of the souls in Church Slavonic.

In the evening, All-Night Vigil in the monastery church was led by His Eminence Archbishop Paul of Karelia and All Finland. Among the assisting clergy were Archpriest Vasiliy Stoikov, Archpriest Aleksandr Kravchenko, and the father superior of the monastery, Hegumen Simforian.

On Sunday, September 24, Vladyka Paul celebrated Divine Liturgy there assisted by numerous clerics. After the moleben that followed, he said in his welcome to the delegation that in Eucharistic communion with the envoys of the Russian Church "we sense and feel the unity of the Church which prevails throughout the entire universe".

We then departed for the Lintula convent, where Reverend Mother Serafima showed us round the Church of the Holy Trinity, then we made a tour of the convent grounds.

On our return to Kuopio, seminary students showed us the sights of the city. We visited the Lutheran church and the Orthodox Cathedral of St. Ni-

cholas. On the same day, the delegation was received by His Eminence Archbishop Paul. Also present at the audience were Archpriest N. Karjomaa and Archpriest Alexander Schmemmann, professor at the Theological Seminary of St. Vladimir in New York.

On September 25 the congress of the clergy was opened by Father Veikko Purmonen, prorector of the seminary. The papers read were devoted to the history of the Finnish Orthodox Church and her present-day state. Worthy of particular mention was the paper read by Hieromonk Panteleimon Sarkho "Monastic Asceticism", which gave a positive evaluation of the revival of the Valaam monastery's monastic traditions. Particular attention was given to the problem of the diaspora, which was the basis of the papers by Archpriest Prof. Alexander Schmemmann and Archpriest Prof. Vasilii Stoikov. The closing speech was delivered by His Eminence Archbishop Paul. In the evening, Vladyka Paul officiated at All-Night Vigil in the seminary church. Among those assisting were Archpriest Vasilii Stoikov and Archpriest Aleksandr Kravchenko.

On October 9 (September 26), the Feast of St. John the Divine, His Eminence Archbishop Paul led the celebration of Liturgy in the seminary church. Afterwards the Lity for the Dead was said at the grave of Archbishop German of Karelia and All Finland († 1961). This was followed by a solemn meeting at which Archpriest Prof. Vasilii Stoikov expressed greetings on behalf of the theological schools of the Russian Church. Archpriest Prof. Alexander Schmemmann announced that His Eminence Archbishop Paul had been awarded the degree of Doctor of Theology *honoris causa* by the St. Vla-

dimir's Orthodox Theological Seminary and, to the singing of "Axios", the doctoral cross was duly bestowed upon him.

In the evening, our delegation left for Helsinki. On September 27, the Feast of the Exaltation of the Cross, we took part in divine services in the Patriarchal communities: Archpriest Vasilii Stoikov and the LTA student—in that of the Protecting Veil and Archpriest Aleksandr Kravchenko and the MTA student V. Poletkin—in that of St. Nicholas. Then followed a meeting with Finnish young people—pupils of the catechistic school—at which we talked about the Russian theological schools and answered questions.

On September 28, Archpriest Vasilii Stoikov and Archpriest Aleksandr Kravchenko called on Archbishop Martti Simojoki (Evangelical Lutheran Church of Finland), who had recently retired. In the afternoon, the delegation was received by Metropolitan John of Helsingfors, who showed interest in our impressions of our trip and asked us to sing the troparion to St. John the Divine in his chapel.

Prior to its departure for Moscow the delegation was received by the USSR Vice-Consul Yu. V. Voskresenski.

Our meetings with the Orthodox Christians of Finland were full of interest. We learnt many new things about the Finnish Orthodox Church and the life and customs of this neighbouring, friendly country. We hope that our visit has contributed to the broadening of contacts and good will between our Churches and peoples, and has borne further witness to the strength of Christian love and brotherly communion.

M. KANTER
2nd year LTA student

ORTHODOX CHURCH CHRONICLE

SERBIAN CHURCH.

At the end of 1977, His Beatitude Archbishop Seraphim of Athens and All Hellas visited Yugoslavia. He and his companions were greatly impressed by the Memorial Church of St. George the Victorious in Oplenac, among other sights of interest. The memorial stands on the top of a hill and was designed as a mausoleum for members of the Serbian royal family. The building of the church began in 1910 to be finished twenty years

later. The architect was Konstantin Jovanović, citizen of Belgrade. When the church was built it was decided to decorate it in mosaic. For this purpose King Aleksandr of Serbia invited a group of Russian icon-painters. The group arrived and examined over 60 monasteries in Serbia and Macedonia, from which they selected the best samples of iconography. The samples were sent to Berlin where Russian craftsmen made magnificent mosaics. These were brought to Oplenac and la-

the church about 1930. The mosaic in the church of St. George follows the best traditions of Serbian iconography. The visitor's attention is attracted by the beautiful marble of the church: six monolithic columns made of white Italian marble, the kind used by Michelangelo in his works. A large part of the exterior is faced in Crete marble.

("Ekklesiastiki aliphia", 1.XII.77)

BULGARIAN CHURCH. Archpastor's Birthday.

On April 30, 1978, the believers of the Bulgarian Church celebrated the 70th birthday of Bishop of Makariopol, Dr. Nikolai, Patriarchal Vicar, Dean of the Patriarchal Memorial Cathedral of St. Aleksandr Nevsky.

Bishop Nikolai of Makariopol (secular name Nikolai Gavrilov Kozhukharov) was born in Resen, Veliko Trnovo District. In 1919, he entered the Monastery of the Transfiguration as a novice, and proceeded to gain perfection in his spiritual life under the guidance of the hegumen, Archimandrite Kirill Denev. In 1922, he entered the Sofia Theological Seminary and finished its three-year course in 1928 with honours. That same year, he was professed and ordained a deacon and enrolled at the St. Kliment of Ohrid Theological Faculty of the Sofia State University, combining his studies with service in the Memorial Cathedral of St. Aleksandr Nevsky. In 1933 he was ordained hieromonk and in 1934-1935 he was sent to Switzerland for postgraduate studies, where he attended lectures at the Theological Faculty of the Berne University; and in 1938-1939, Humboldt University, Germany. In 1939, he was promoted to the rank of archimandrite and on January 1, 1954, was consecrated Bishop of Makariopol. Over the long years in the service of his Church, His Grace Nikolai occupied a number of responsible posts. From 1941 to 1944, he was Rector of the Sofia Theological Seminary, headed the Liturgical Department of the Holy Synod (1950-1954), was Rector of the St. Kliment of Ohrid Theological Academy in Sofia (1954-1974), and Dean of the Patriarchal Cathedral (1961-1971). On August 1, 1977, by the ukase of His Holiness Patriarch Maksim and the Holy Synod, he was appointed Patriarchal Vicar and once again dean of the Patriarchal Cathedral.

His Grace Nikolai, with his extensive erudition, deep theological views and a knowledge of modern and ancient languages, founded and edited the journal *Dukhovno vzbudhane* (Spiritual Rebirth) where he was still a protosynkellos at the Vratsa Metropolitanate (1936-1939), and today he is a contributor to the journals and newspapers of the Bulgarian Church. He wrote many articles on liturgics for *Godishnik na dukhovnata akademija* (Theological Academy Annual). He also published a collection of discourses *Kolosya Bozhie Nivy* (The Grapes of God's Vineyard; Vratsa, 1938); *Na vryata vyara* (Our Faith; in co-authorship with Archimandrite Dr. Serafim, Sofia, 1941); *Svyataya Eucharistia* (The Holy Eucharist, Sofia, 1953); *Sv. Ivanovskiy knyaz Aleksandr Nevsky* (The Orthodox Prince St. Aleksandr Nevsky; Sofia, 1966); commentaries on Orthodox Liturgy—*Svyataya Eucharisticheskaya Zheritva* (The Holy Eucharistic Offering; Sofia, 1968); *Rukovodstvo po pravoslavnomu liturgike* (A Guide to Orthodox Liturgical Practice; Sofia, 1972); the collections of sermons: *Day sermons—Glas na blagovestiето* (the Voice



Bishop Nikolai of Makariopol

of the Gospel)—Vol. I, and festal sermons—Vol. II (Sofia, 1973); *Synaxaria* (Sofia, 1978). In 1963, he was awarded the degree of Doctor of Theology *honoris causa* by the Sofia Theological Academy for his services in the development of national theology.

Bishop Nikolai of Makariopol was awarded the orders of St. Cyril and St. Methodius, and of St. Ioann of Rila by the Holy Synod of the Bulgarian Church. In 1977, on the occasion of the ecclesiastical festivities in honour of the 100th anniversary of the liberation of Bulgaria from the Ottoman yoke, His Holiness Patriarch Pimen of Moscow and All Russia, who was visiting Bulgaria at the head of the Russian Church delegation at that time, awarded him the Order of St. Vladimir, 2nd Class.

In 1967, His Grace Nikolai was a guest of the Russian Orthodox Church at the celebrations for the 50th anniversary of the restoration of the Patriarchate, and was awarded a memorable panagia. He visited our country again in 1971-1972 to deliver lectures on liturgical practice on the theme: "The Theology of the Holy Eucharist" at the Moscow and Leningrad theological academies.

His Grace Nikolai is also known as an ecclesiastical composer; he has written "The Patriarchal Cantata", "Blessed Is the Man", "The Mercy of Peace" and other canticles which are now sung by the choirs of the Sofia Metropolitanate.

Bishop Nikolai of Makariopol's fruitful theological and ecclesio-social activities have won him deserved recognition both in Bulgaria and abroad.

Archimandrite NIKITA,
Dean of the Moscow Patriarchate's
Podvorye in Sofia

Celebrations in the Armenian Apostolic Church on the Occasion of the 150th Anniversary of Armenia's Union with Russia and of the 70th Birthday of Supreme Patriarch-Catholicos of All Armenians VAZGEN I

October 1-4, 1978

Patriarch PIMEN's Address

Your Holiness, Supreme Patriarch-Catholicos of All Armenians Vazgen I,
Beloved brothers and sisters in the Lord,

Profound and joyous emotions fill me and the members of the delegation of the Russian Orthodox Church on this bright and memorable day on which we are gathered in Holy Echmiadzin in order to congratulate Your Holiness, the respected and beloved archpastors, pastors, and pious flock of the Armenian Apostolic Church on this glorious jubilee—Your Holiness's 70th birthday!

In this ancient and glorious cathedral, attending the moving divine service and seeing the multitude of worshippers fervently praying to our One God and Creator to give Your Holiness health, we feel keenly the spiritual closeness of our Churches, their common life-giving origins dating back many centuries to the epoch of the Undivided Church. We have great respect for the doctrine and pious traditions of the Armenian Apostolic Church, for her openness to ecumenical cooperation, for her active work to satisfy the needs of modern man. We, together with Your Holiness and all the archpastors and pastors present here, pray for Christian unity, for the strengthening of Chris-

tian love and brotherhood, and for peace among nations. We believe that the prayer will draw our Churches still closer together, and unite us further fulfilling our common ecumenical and peacemaking tasks.

This day is also dear to us because it is the one on which we remember our prayers a great and historic event in the life of our peoples: the 150th anniversary of Armenia's union with Russia.

For many centuries the Armenian people suffered under national and religious oppression. As a result of a long and stubborn struggle for national liberation from the Persian yoke and thanks to the victory of Russian arms in the Russo-Persian and Russo-Turkish wars of 1804-1829, the lands of Eastern Armenia were incorporated into Russia by the Turkmanchai Treaty of February 10, 1828. This, we know, was an act of great progressive significance for the Armenian people. The union enabled the Armenian people to establish close links with the Russian people, with whose help complete liberation came as a result of the Great October Socialist Revolution. In November 1920 the Armenian Soviet Socialist Republic was proclaimed a member of the great family of Soviet nations. The Russians and all the other nations of our multinational state feel profound respect and fraternal love for the talented and hard-working Armenians.

Delivered at the Divine service in the Cathedral of Holy Echmiadzin on October 1, 1978

a people and are sincerely overjoyed by the remarkable successes achieved by Soviet Armenia in every aspect of our lovely republic's life.

Beloved brothers and sisters in the world, we are profoundly delighted by the growing significance of Holy Echmiadzin, the spiritual centre of Armenians throughout the world. Its benevolent influence reaches far beyond the bounds of the Armenian Apostolic Church. We know that the increase in Holy Echmiadzin's moral authority is in many ways due to the dedicated, fraternal, ecclesio-patriotic, and peace-making activities of His Holiness Supreme Patriarch-Catholicos of All Armenians Georg VI of blessed memory and of the present Primate, Vazgen I. We are happy to bear witness here to the profound respect felt by the Plenary of the Russian Orthodox Church for the Armenian Apostolic Church and for Your Holiness personally, her deservedly honoured Primate. In your person we see a wise first bishop, an authoritative ecumenical leader, and an outstanding champion of peace and justice in relations among nations.

The Armenian Apostolic Church's love and Your Holiness's personal contribution to and patient work for peace is universally recognized. It is with gladness in our hearts that we can testify that the Russian Orthodox Church and the Armenian Apostolic Church are united also by their joint and decisive fraternal and peace-making work. A clear

example of this was our cooperation in the preparation for and the holding of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations that passed so successfully in Moscow in June 1977 and of which Your Holiness was an honorary patron.

We pray with all our hearts that God may bless abundantly the peaceful work of the remarkable Armenian people and warmly wish further prosperity to this lovely land of Soviet Armenia!

May the sincere fraternal love and friendship between the Armenian, Russian, and all the peoples of the great Soviet Union last for ever!

May the brotherhood and cooperation between the Armenian Apostolic Church and the Russian Orthodox Church grow ever stronger, to the glory of God and for the good of our earthly Motherland and the consolidation of universal and just peace!

May God's eternal blessing be upon Your Holiness and upon your ancient Church and may the All-Merciful Lord grant a calm and peaceful life to Your Holiness, to your hierarchs and clergy, and to your God-protected flock for many, many years to come!

On the occasion of your 70th birthday, I hope that Your Holiness will accept this icon of the Pantocrator and our Lord Emmanuel. May He help you in your labour for the greater glory of the Armenian Apostolic Church and the peaceful unity of all nations.

His Holiness Patriarch PIMEN's Speech

Your Holiness, beloved brother in the world, Supreme Patriarch-Catholicos of All Armenians Vazgen I,

Most esteemed Andronik Aramovich Sratsian, Vice-Chairman of the Council for the Armenian Church Affairs of the Council of Ministers of the Armenian SSR,

Dear archpastors and pastors, respected participants in this jubilee meeting,

Delivered at the reception in honour of the 70th birthday of His Holiness Supreme Patriarch-Catholicos VAZGEN I of All Armenians on October 2, 1978.

We have gathered here in order to share the joy of our Armenian brothers and sisters, in order fraternally to congratulate our beloved brother, His Holiness Supreme Patriarch-Catholicos of All Armenians Vazgen I on his 70th birthday and in order cordially to wish His Holiness many more long and fruitful years of life. This friendly meeting gives us the happy opportunity of once again doing justice to the glorious path chosen by His Holiness the Primate of the Armenian Apostolic Church. In a life devoted to working for the glory of God and the good of his people, His Holiness the Patriarch-

Catholicos, in the thirty years he has been in holy orders, has multiplied the many talents given him by the Creator. For twenty-three years now His Holiness has tirelessly, selflessly, and successfully carried out his primatial duties which has earned him wide renown and the profound respect of religious circles the world over. The wise helmsman of his Church's ship and the spiritual uniter of all Armenians round the religio-national hearth, His Holiness Supreme Patriarch-Catholicos Vazgen I is at the same time an outstanding figure in the ecumenical and peacemaking movements.

We were greatly elated by the news that the government of our country has highly evaluated Your Holiness's patriotic and peacemaking activities by awarding you the Order of the Friendship of Nations, and we cordially congratulate you on this award. We place great value on His Holiness's work to strengthen the fraternal relations between the Armenian Apostolic and the Russian Orthodox Churches and for our part we are doing all we can to consolidate the mutual understanding and cooperation between them. We are successfully implementing jointly planned activities in the ecumenical sphere, among other things by participating in the work of the World Council of Churches and in the pan-Christian efforts to strengthen peace among nations, especially through the Christian Peace Conference.

His Holiness has for many years now energetically participated in inter-religious peacemaking, uniting the followers of various religions in our country and abroad. This was most strikingly exemplified by the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations held in Moscow in June 1977. His Holiness was an honorary patron of that conference and, to give honour where it is due, it must be said that the Armenian Apostolic Church contributed greatly both to the preparations for the conference and to its success.

It is auspicious that we should be celebrating a great and memorable date in the history of the Armenian people and its Church—the 150th anniversary



of Armenia's union with Russia—in what is a jubilee year for His Holiness. Supreme Patriarch-Catholicos Vazgen I personally. We know how extraordinarily important this event was for the Armenian people and its Church; it put an end to many centuries of foreign national and religious oppression. Thanks to this providential event, the Armenian people as a result of the Great October Socialist Revolution was able to set up its own national republic which is now a full and equal member of the Union of Soviet Socialist Republics. For 58 years now Armenians have, together with Russians and other peoples of the great Soviet family of nations, freely and inspiredly been building a new life. Finding ourselves in this beautiful land, we have personally seen the great results obtained by the hard-working and talented Armenian people.

Your Holiness, we are happy to be with you during these jubilee days. It is from the bottom of our heart that we wish Your most-esteemed Holiness the best of health and many years of life in which to bring joy to your numerous venerated throughout the whole world and to continue your holy and blessed work for the Church and people of Armenia.

Patriarch PIMEN's Address

Your Holiness, Supreme Patriarch-Catholicos Vazgen I of All Armenians, Most distinguished participants in this festive gathering,

Allow me on behalf of the Russian Orthodox Church to convey to our dear Armenian brothers and sisters our most sincere congratulations on the occasion of this most memorable date in Armenian history—the 150th anniversary of Eastern Armenia's liberation from the foreign yoke and the formation of the Armenian province, which became part of Russia.

We all know how thorny was the historical path traversed by the Armenian nation in its development. But how great a nation in its spirit, and how glorious in its deeds! As long ago as the 10th century B.C. the Armenian land was the cradle for one of the most ancient centres of human civilization—the state of Urartu. And from that date throughout the ensuing centuries this beautiful part of the world was subjected to constant invasion by foreign tribes. The expansion of Assyria, dependence on Rome, the division of Greater Armenia by Byzantium and Persia, Arab rule, the invasion of the Seljuks, the onslaught of the Mongol hordes, and the Egyptian Mamelukes, the new division by Turkey and Persia—these are the landmarks in the history of Armenia. But the courageous Armenian people never ceased its struggle for freedom and independence. The atrocious scourge of political, social, and religious oppression, far from breaking the Armenian's national spirit, rendered it stronger than ever.

In the nation's sacred struggle for freedom an important role was played by the Armenian Apostolic Church, which was the upholder of national unity and the sanctuary of the Armenian people's rich cultural heritage. The Patriarch-Catholicos not only called his flock to join forces in the struggle, but sometimes themselves stood at the head of the uprisings, as at the be-

ginning of the 18th century, during the uprising in Karabakh, the Armenian volunteers were led by Catholicos Esai Hasan-Jalalian.

In waging their uneven struggle with foreign invaders the Armenian people looked with hope towards Russia, in expectation of help and support from the fraternal Russian people. The Armenians' pull towards Russia was conditioned not only by geographical proximity, but also by the economic and cultural ties of the Armenian and Russian peoples, which date back to the times of Kievan Rus, when many Armenians fled from the Seljuks to the Crimea and other Russian territories. The faith of the Armenian people in the help they would receive from the Russians was not in vain. At the beginning of the last century Russian troops secured the liberation of Eastern Armenia with its ancient capital of Yerevan and spiritual centre, Echmiadzin, from Persian domination and it was united to Russia. Immediately after Armenia became part of Russia 130,000 Armenians moved from Turkey and Persia to Eastern Armenia. Although this was not yet a full and complete liberation for the Armenian people it made possible the emergence ninety years later, as a result of the Great October Socialist Revolution in Russia, of the sovereign Armenian Soviet Socialist Republic. And now, on our visit to the free and blossoming state of sunny Armenia we can see for ourselves that the blood of so many of the best sons and daughters of the glorious Armenian people, which for long centuries fought for its liberation, was not shed in vain. Armenia has freed itself for ever from political, national, social and religious persecution.

Your Holiness, dear brothers and friends, one hundred and fifty years ago the Armenian people and the Armenian Apostolic Church entered a new period of their history, which concluded with the creation of free Armenia. For us representatives of the Russian Orthodox Church it is a cause for great joy to see the impressive achievements of the Armenian people in all areas of its life. We were particularly pleased

Delivered by His Holiness the Patriarch of Moscow and All Russia at the solemn meeting on the occasion of the 150th anniversary of Armenia's union with Russia, October 3, 1978.

to observe that the once persecuted Armenian Apostolic Church is carrying out her salvific mission in free and independent Armenia, increasing her stature in the world through her holy ministration to her people and thanks to her fruitful and effective ecumenical cooperation and peacemaking.

In conclusion allow me on this memorable day to wish the Holy Armenian Apostolic Church and her most pious Primate, His Holiness Supreme Patriarch-Catholicos Vazgen I of All

Armenians, grace-filled success in his ministry.

May the Lord preserve the peace and prosperity of the Armenian people and their beautiful land.

May the Armenian and Russian peoples continue to abide in indestructible brotherhood and love.

With all our heart we wish the free socialist nation of Armenia continued success in its constructive efforts for the good of the fraternal family of nations of our great Motherland!

Under the Aegis of Holy Mount Ararat

(His Holiness Patriarch PIMEN at the celebrations of the Armenian Apostolic Church)



The Armenian Apostolic Church is one of the most ancient among the Eastern Christian Churches. She was established as an independent national Church in the 4th century after the Nativity of Christ and has preserved her original spiritual character up to our days. According to Church Tradition, the first Christian communities sprang up in Armenia as early as the first century A. D. owing to the preaching of the Holy Apostles Thaddeus and Bartholomew. In 301, under King Tiridates III (298-330) and St. Gregory the Illuminator (300-325), who was the first Armenian Catholicos, Christianity was proclaimed the state religion of Armenia. The present Supreme Patriarch-Catholicos of All Armenians, His Holiness Vazgen I, is the 130th Primate of the Armenian Apostolic Church which in our days has five dioceses within the Soviet Union and several dioceses in Asia, Europe, America and Australia.

The Armenian Church bases her doctrine on the Holy Scriptures, the Holy Tradition, the decrees of the Nicaea (325), Constantinople (381) and Ephesus (431) Ecumenical Councils; she recognizes all the Seven Sacraments through which Divine Grace becomes efficacious; she believes in prayers for the dead and the invocation of the saints. In Christological issues the Ar-

menian Church, as well as other Ancient Oriental Churches (Coptic, Syrian, Malabar and Ethiopian) which did not attend the Fourth Ecumenical Council of Chalcedon (451), follows the formulation of the Council of Ephesus, as expressed by St. Cyril, Patriarch of Alexandria († 444) who revealed the teaching about Christ in his theological works (*Comments on the Incarnation of the Only-Begotten*, etc.)

There has been a distinct tendency in recent years towards a rapprochement between the Orthodox and Ancient Oriental Churches within the framework of the ecumenical movement, with a dialogue being held through commissions on a pan-Orthodox basis. Friendly relations between the Russian Orthodox Church and the Armenian Apostolic Church are cemented by the historical community and fraternal congeniality of the Russian and Armenian peoples. Speaking of the spiritual unity of the two Churches in their confession of Christ the Saviour, His Holiness Patriarch Pimen said: "...both the Armenian Apostolic Church and the Russian Orthodox Church are houses constantly being built up in prayer by the faith, hope and love of the followers of Christ, the good masons of the single Divine Edifice—the edifice of salvation for all men... The Rock of our faith, the Lord Jesus Christ, is the firm foundation of both our Churches" (*The Journal of the Moscow Patriarchate*, 1974, No. 10, pp. 52-53).

Printed here in abridged form.

Another milestone in the further strengthening of friendship, mutual understanding and close ecclesiastical and patriotic ties between the two Churches was His Holiness Patriarch Pimen's visit to Armenia as head of the Russian Orthodox Church delegation which took part in the celebrations of the Armenian Apostolic Church from October 1 to 4, 1978. The celebrations were held on the occasion of the 70th birthday of His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, and the 150th anniversary of Armenia's union with Russia. His Holiness Patriarch Pimen was accompanied by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Protodeacon Vladimir Nazarkin, a staff member of the Department of External Church Relations of the Moscow Patriarchate; Hierodeacon Sergiy Sokolov; V. G. Ponomarenko, His Holiness's private secretary; and M. L. Voskresensky, a DECR interpreter. The Publishing Department of the Moscow Patriarchate sent V. P. Ovsyannikov, assistant editor-in-chief, and V. A. Nikitin, an editor of *The Journal of the Moscow Patriarchate*, as its representatives to the celebrations.

His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, and representatives of the hierarchy, clergy and laity of the Armenian Church were at the airport to meet His Holiness Patriarch Pimen. A. A. Asratian, Vice-Chairman of the Council for Armenian Church Affairs of the ASSR Council of Ministers, was among the welcoming party.

In the morning of October 1, the Russian Orthodox Church delegation, escorted by Bishop Narek, Head of the Shiraki Diocese, left Yerevan for Holy Echmiadzin—the spiritual centre of the Armenian Apostolic Church.

In the holy land of ancient Armenia, God made His covenant with our forefather Noah and *every living creature of all flesh that is upon the earth* (Gen. 9. 16). The promise given Noah foretold the coming of the Messiah. Ararat is both a symbol of great antiquity and a living reminder, continually foretelling that the condition of God's covenant with regenerated man-

kind, tokened by the rainbow, is peace and fraternal love among men (Gen. 9. 5-6).

Holy Echmiadzin (*Surb Echmiadzin*) is a monastery in the centre of the town of Echmiadzin (former Vagarshapat). On the territory of the monastery are the cathedral church, the residence of the Primate of the Armenian Apostolic Church, the theological academy and seminary, monastery cells, dormitories, and a refectory for the clerics and students. Our delegation, warmly welcomed by a great number of believers, proceeded to the Patriarchal Palace.

His Holiness Supreme Patriarch-Catholicos Vazgen I received His Holiness Patriarch Pimen fully vested: in a long seamless phelonion (a sort of chlamys) with a clasp at the neck, a full-length omophorion and a palitsa on his right side, wearing a tiara decorated with pearls and precious stones, and a panagia and a cross. (In the Armenian Church mitres are worn by ordinary priests, and tiaras by the Catholicos and bishops.)

At 10.30 a.m. a solemn procession of the clergy and guests of honour proceeded from the palace to the cathedral accompanied by the melodious ringing of the bells. At the head of the procession were young readers in bright sticharia carrying croziers, ripidia, candles and banners; they were followed by two files of archdeacons, presbyters, archimandrites, bishops and archbishops. His Beatitude Archbishop Shnork Galustian, Patriarch of Turkish Armenians (Constantinople), His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, and His Holiness Patriarch Pimen of Moscow and All Russia with his suite brought up the rear. According to the tradition of the Armenian Church, St. Gregory the Illuminator had a vision of Christ, the Only-Begotten Son of God, descending from Heaven and striking the ground with a fiery hammer, the spot where the church was to be built; hence the name of the cathedral—"Echmiadzin", which in Armenian means "the place of the descent of the Only-Begotten One".

Making the Sign of the Cross those in the procession approached this holy

place in the centre of the cathedral where stands the High Altar dedicated to the Only-Begotten Son of God, called *Ichman Sekhan* that is, "the altar of the descent". His Holiness Supreme Patriarch-Catholicos Vazgen I and his concelebrants at Divine Liturgy, Archbishop Serovbe Manukian, Head of the Armenian Diocese in France, Catholicos's Exarch to Western Europe (Paris), Bishop Tirayr Martikian, Head of the Armenian Diocese in Romania and Bulgaria (Bucharest), Protodeacon Agvan Gasparian and archimandrites with censers passing by the solea ascended the steps on either side of the elevated sanctuary to the main altar

dedicated to the Most Holy Mother of God. (There are three more altars in the Echmiadzin Cathedral: the northern dedicated to St. Stephen the Protomartyr [† A. D. 34], the southern dedicated to St. John the Baptist and the one below the bell-tower dedicated to the Archangels St. Michael and St. Gabriel.)

His Holiness Patriarch Pimen, Archbishop Pitirim of Volokolamsk and other guests of honour and members of our delegation were allotted places on the solea before the sanctuary.

(To be continued)

VALENTIN NIKITIN

His Holiness Patriarch PIMEN's Message to Dr. MIKKO JUVA, Archbishop of Turku and Finland

Deeply esteemed Archbishop Dr. Mikko Juva, beloved brother in Christ,

It gives us great pleasure to send you our most cordial greetings on your installation as Archbishop of Turku and Finland, a day of spiritual rejoicing for the Evangelical Lutheran Church of Finland.

On this solemn and important day in your life, we, besides offering you our most heartfelt congratulations, would like to express our most sincere wish that God may help you in your forthcoming archiepiscopal labours and grant you successes in your activities in this lofty and responsible post serving both God and man.

God has ordained us to live in an age when Christians belonging to different Churches are striving especially hard to find ways and means towards confessional unity.

We note with profound satisfaction the existence of friendly links between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church. Our visit to Finland in 1974 and our fraternal meetings with your predecessor Dr. Martti Simojoki, and with the bishops, pastors, and flocks of the Evangelical Lutheran Church are still alive in our memory. It was with great pleasure also that we had brotherly talks with His Grace the Archbishop

and other figures from your Church on their visit to us here.

We note with pleasure that mutual visits and contacts on various levels have enabled us to become better acquainted and to experience the joy of Christian love and brotherhood. The now traditional theological conversations—the main subjects of which are the Holy Eucharist, salvation, the priesthood, and the Churches' service to the world today—between the representatives of our two Churches are an outstanding demonstration of the fraternal links between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church.

We hope and expect that the results of these conversations will contribute to the further development of our Churches' ecumenical contacts on the way to Christian unity as behested by God, to the service of love for all mankind, to strengthening good-neighbourliness and friendship between the peoples of the Soviet Union and Finland, and to establishing a firm and just peace on earth.

From the bottom of our heart we once again greet you, beloved brother in the Lord, on your installation as Archbishop of Turku and Finland and we pray to our Lord and Saviour that the friendly links between our Churches

Archbishop Dr. Mikko Juva

At the end of August 1978, His Grace Archbishop Dr. Martti Simojoki of Turku and Finland, Head of the Evangelical Lutheran Church of Finland, retired due to old age. On September 1, the new archbishop, Dr. Mikko Juva, Chancellor of the Helsinki University, Doctor of Philosophy and Theology, was inducted.



Archbishop Dr. Mikko Juva

He was born on November 22, 1918, in the small town of Kaarlela (Finland). In 1939, he passed the examinations for the degree of Candidate of Philosophy. Became pastor in 1944. In 1950, got a candidate's degree in theology and defended his thesis for the doctor's degree at the Department of Philosophy, and in 1955, defended his thesis for the doctor's degree in theology.

From 1944 to 1950, he held the post of the General Secretary of the Christian Students' Union and was the students' chaplain. In 1950-1951, he was an assistant professor at the Department of Practical Theology of the Helsinki University; in 1951-1959, a docent of Church history at the same university. From 1955 to 1957, taught Finnish history at the University of Turku; from 1957 to 1962, was a professor at this university. In 1962, he became a professor at the Helsinki University, at the Department of Scandinavian and Finnish Church History. From 1971 he was the rector of this university, and since 1973, up to his induction, Chancellor of the Helsinki University.

Archbishop Dr. Mikko Juva took an active part in the work of the Lutheran World Federation, as Chairman of the Theological Commission from 1963 to 1970 and its president from 1970 to 1977. As the President of the Lutheran World Federation, he visited the Soviet Union and was a guest of the Russian Orthodox Church. He is also the Chairman of the Finnish Missionary Society.

From 1965 to 1968, he was the Chairman of the Liberal Popular Party, and a member of the Parliament from 1964 to 1966.

Dr. Mikko Juva has written many books on history.

On the occasion of the 50th anniversary of the Lutheran World Federation,

may grow stronger and develop to the greater glory of God and for the welfare of our Churches, countries, and peoples, thereby helping in the search for confessional unity and the establishment of peace on earth.

May the grace, mercy, peace, and love of our Lord Jesus Christ be with you all now and for ever.

+ **PIMEN, Patriarch
of Moscow and All Russia**
September 28, 1978

his article, "Salvation and Justice, a Lutheran View", was published in *The Journal of the Moscow Patriarchate* (1974, No. 2, pp. 53-56).

The induction of Dr. Mikko Juva into the archbishop's office on October 1, 1978, was attended by representatives of the Evangelical Lutheran Churches in Scandinavia, the Lutheran World Federation, the Anglican Church, and the Lutheran Church of Namibia (the Evangelical Lutheran Church of Finland has been conducting missionary work in this country for more than 100 years).

According to the established tradition, the induction of the new archbishop was conducted by the oldest bishop in the Church of Finland, who at this time was Bishop Hannes Leynonen of Oulu. Apart from the foreign bishops the induction was attended by Bishop Tampere Erkki Kansanaho of the neighbouring diocese, and Bishop John Vikström of the Swedish Diocese, and also by Mr. Martti Parvio, Dean of the Theological Faculty of the Helsinki University, and Dr. Huovinen, dean of the cathedral church in Turku.

Among the guests invited to the ceremony were Dr. Urho Kaleva Kekkonen, President of the Finnish Republic; Mr. Jakko Itälä, Minister of Education; Chairman of the Parliament; Archbishop Paul of Karelia and All Finland; retired Archbishop Dr. Martti Simojoki; Archbishops of the Evangelical Lutheran Churches of the Baltic Republics of the Soviet Union; representatives of the Evangelical Lutheran Churches of Hungary, the GDR, Poland, and other countries; as well as the bishop of the Roman Catholic Church in Finland; the Rector of the Patriarchal Parish of the Protecting Veil, Hegumen Longin,

and many representatives of the city and the public.

The Russian Orthodox Church sent Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, as her representative to the induction of the new archbishop, Dr. M. Juva.

On the same day, October 1, after the induction of Archbishop Dr. M. Juva, a festive reception was held in the building of the Christian Centre of Turku, during which speeches of greeting were delivered by the Minister of Education Jakko Itälä, Archbishop Dr. Martti Simojoki, Archbishop Paul of Karelia and All Finland, and Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, who read out the message from His Holiness Patriarch Pimen of Moscow and All Russia [published in this issue], as well as many others. The reception was held in an atmosphere of sincerity and ecumenical brotherhood.

A new page has been opened in the history of the Finnish Evangelical Lutheran Church. Archbishop Dr. Mikko Juva, who attended the funeral of that outstanding hierarch of the Russian Orthodox Church, Metropolitan Nikodim of Leningrad and Novgorod, said on his visit to His Holiness Patriarch Pimen: "I hope that the contacts between our Churches will grow stronger and develop in the same way as they have in my predecessor's time."

May the Lord fortify the newly-elected Archbishop Dr. Mikko Juva in his labours for the good of the Evangelical Lutheran Church in Finland and of all Christendom.

Hegumen LONGIN

Dr. Philip Potter's Visit to the Soviet Union

The General Secretary of the World Council of Churches, Dr. Philip Potter, was in the Soviet Union from October 13 to 17, 1978. At Moscow's Sheremetyevo Airport, the guest was met by Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations,

Protopresbyter Vitaliy Borovoi, the representative of the Moscow Patriarchate at the WCC, who escorted the general secretary on his journey in the Soviet Union.

On the eve of the 40th day after the death of His Eminence Metropolitan Nikodim of Leningrad and Novgorod

Dr. Philip Potter left for Leningrad to pay tribute to the memory of the outstanding ecumenical leader and president of the World Council of Churches. On October 14 at the Moscow Station in Leningrad, the WCC General Secretary was met by Metropolitan Antony of Leningrad and Novgorod and Archbishop Kirill of Vyborg, Vicar of the Leningrad Diocese and Rector of the Leningrad Theological Academy. Dr. Philip Potter attended the Divine Liturgy and panikhida for the late Metropolitan Nikodim, held at the Trinity Cathedral of the St. Aleksandr Nevsky Lavra, the lity said at the metropolitan's grave, and the commemoration of the past. At the end of the panikhida, the WCC General Secretary, Dr. Philip Potter, delivered an address. He spoke of the great contribution of the late Metropolitan Nikodim to the ecumenical activities of the Russian Orthodox Church, to the ecumenical movement in general, to the activities of the World Council of Churches, and noted that His Eminence was highly principled and devoted to his Mother Church. In the afternoon, Dr. Philip Potter delivered a lecture on the activities of the WCC at the academy. In the evening the WCC General Secretary left for Moscow.

On Sunday, October 15, Dr. Philip Potter attended the Divine Liturgy in the Patriarchal Cathedral of the Epiphany which was celebrated by His Holiness Patriarch Pimen of Moscow and all Russia assisted by Metropolitan Yuvenaliy and Archbishop Kirill. At the end of the service His Holiness Patriarch Pimen and Dr. Philip Potter exchanged addresses. That same day the WCC General Secretary went to the Trinity-St. Sergiy Lavra and attended the service (Canon with Akathistos to St. Sergiy, Hegumen of Radonezh) in the Trinity Cathedral, got acquainted

with the life of the Moscow theological schools and delivered a lecture on the activities of the WCC to the students and faculty. After the lecture, the Rector of the Moscow Theological Academy, Archbishop Vladimir of Dmitrov held a reception in honour of Dr. Philip Potter. Among those invited were representatives of the faculty.

On October 16, at the Department of External Church Relations conversations were held between representatives of the WCC member-Churches from the Soviet Union and the WCC General Secretary. The following took part in the conversations: on behalf of the Russian Orthodox Church—Metropolitan Yuvenaliy, Archbishop Khrizostom, Archbishop Kirill, Bishop Iov of Zaraisk, Protopresbyter Vitaliy Borovoi, Grigoriy N. Skobei (a staff member of the Department of External Church Relations); on behalf of the All-Union Council of the Evangelical Christian-Baptists—A. N. Stoyan, head of the International Department; on behalf of the Evangelical Lutheran Church of Latvia—Archbishop Janis Matulis; on behalf of the Evangelical Lutheran Church of Estonia—Probst K. Retsep.

In the afternoon, His Holiness Patriarch Pimen held a big reception in honour of the WCC General Secretary, Dr. Philip Potter. Present were Metropolitan Yuvenaliy, Archbishop Khrizostom, Archbishop Kirill, Bishop Iov, and staff members of the synodal departments and representatives of the Moscow clergy. The Council for Religious Affairs of the USSR Council of Ministers was represented by its Vice-Chairman V. V. Fitsev and by the Chief of the International Department V. S. Volodin.

On October 17, Dr. Philip Potter departed for Geneva. At Sheremetyevo Airport he was seen off by Metropolitan Yuvenaliy.

A LWF Delegation on a Visit to the Soviet Union

A delegation of the Lutheran World Federation stayed in the Soviet Union from October 6 to 12, 1978. The delegation included: Bishop Josiah Kibira, President of the LWF (head of the delegation); Dr. Carl Mau, LWF General

Secretary; Bishop Paavo Kortekangas; Bishop Dr. Heinrich Rathke; the Rev. Harald Kalnins; the Rev. Dorayraj Peter; the Rev. Friedrich König, Chief of the LWF News Service Department; Dr. Daniel Martensen, LWF Secretary

for Interconfessional Research and Dialogue; Prof. Georg Kretschmar, Chairman of the LWF Preparatory Group for the Lutheran-Orthodox Dialogue; Dr. Paul Hansen and Mrs. Birte Hansen.

On October 7, the guests visited the Patriarchal Cathedral of the Epiphany and the All-Union Council of the Evangelical Christian-Baptists where they were received by I. M. Orlov, Deputy Head of the International Department, and took part in the divine service during which Josiah Kibira, Bishop Heinrich Rathke and Dr. Carl Mau delivered sermons.

On the eve of the Feast of St. Sergiy of Radonezh, the members of the LWF delegation attended the All-Night Vigil at the All Saints Church in Sokol.

On October 8, the day of the feast itself, the representatives of the LWF stayed in the Trinity-St. Sergiy Lavra in Zagorsk. They attended the festive services there and were received by His Holiness Patriarch Pimen of Moscow and All Russia.

On October 9, at the Department of External Church Relations, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, held conversations with representatives of the Lutheran World Federation.

Taking part in the conversations were the deputy heads of the Department of External Church Relations, Archbishop Khrizostom of Kursk and Belgorod, and Bishop Iov of Zarsk; Dr. K. E. Skurat and A. I. Osipov—professors at the Moscow Theological Academy; G. N. Skobei and other staff members of the Department of External Church Relations.

Before the conversations started the representatives of the Lutheran World Federation on behalf of the federation expressed to Metropolitan Yuvenaliy and through him to the Plenitude of the Russian Orthodox Church the condolences in connection with the death of Metropolitan Nikodim of Leningrad and Novgorod.

In the course of the conversations were discussed the questions of prepa-

ration for the Orthodox-Lutheran dialogue.

The participants in the conversations pointed out the importance of holding such meetings in the future as well for the further rapprochement of the Churches in the ecumenical and social activities.

Both sides spoke in favour of bilateral development of relations and deeper brotherly comprehensive cooperation between the Russian Orthodox Church and the Lutheran World Federation.

After the conversations Metropolitan Yuvenaliy gave a reception in honour of the delegation of the Lutheran World Federation and in honour of the representatives of the Federation of the Evangelical Churches in the GDR who had taken part in the Third Theological Conversations with representatives of the Russian Orthodox Church in Kiev.

Present at the reception were Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Khrizostom of Kursk and Belgorod, and Bishop Iov of Zarsk, deputy heads of the Department of External Church Relations, staff members of synodal departments and representatives of the Moscow clergy.

V. S. Volodin, Head of the International Department of the Council for Religious Affairs of the USSR Council of Ministers, took part in the reception on behalf of the council.

The same day the delegation of the LWF left for Kiev.

The guests visited the St. Vladimir Cathedral Church and the Protection of the Holy Veil Convent.

In the afternoon of October 10, Bishop Makariy of Uman, Vicar of the Kiev Diocese, gave a reception in honour of the delegation.

That day the guests left for Moscow and on October 12, the representative of the Lutheran World Federation left our country.

The 60th Anniversary of Bishop Julian Vaivods's Ministry



Bishop Julian Vaivods

The Roman Catholic Church in the Latvian Soviet Socialist Republic has celebrated the 60th anniversary of service in holy orders of Bishop Julian Vaivods, Apostolic Administrator of the Riga Metropolitan See.

On April 7, 1978, the day of his anniversary, Bishop Julian Vaivods celebrated High Mass in the Riga cathedral church. Numerous Catholic priests from the City and Diocese of Riga and a great many parishioners attended the service.

Archbishop Leonid of Riga and Latvia attended the celebrations with Archpriest Aleksiy Tikhomirov.

After the reading from the Epistle and the Gospel, Father Viktor Pentyush, assistant dean of the cathedral, delivered an address in which he spoke about Bishop Julian Vaivods's life and read out the congratulatory telegram from His Eminence Jean Cardinal Villot, Secretary of State of the Vatican. Towards the end of Mass, His Grace personally administered Holy Communion to the many worshippers. At Mass the choir sang St. Ambrose of Milan's *Te Deum* and other thanksgiving prayers.

After the service, Archbishop Leonid delivered a greetings address to His Grace.

"We believe," Archbishop Leonid said among other things, "that God's grace that has been with you all your life will fortify Your Grace to serve worthily for many more years before His Holy Altar and to carry Christ's easy yoke and light burden (Mt. 11. 30) for your own salvation and to the glory of His Holy Church, and that is what we wish you from the fullness of our love."

Archbishop Leonid presented His Grace with a chased icon of the Saviour *Behold, I stand at the door, and knock* (Rev. 3. 20).

Bishop Julian Vaivods responded by sincerely thanking everybody who had congratulated him on that memorable and sacred day in his life.

Archpriest ALEKSIY TIKHOMIROV

The Thirtieth Anniversary of the World Council of Churches

It is strange that the further we advance through history, the faster time seems to go. Why this should be so is for psychologists to explain but actually experiencing this feeling makes me ever more often want to stop and look back on and evaluate our past—percent if one counts the years but very little if viewed on that different, internal timing system, timing by events

and changes. This same feeling of considerable "age" applies to the World Council of Churches although it was founded comparatively recently—on August 23, 1948, at a General Assembly held in Amsterdam.

Despite its youth, the WCC has in fact built up a considerable body of history. It has become a fully mature world organization and has earned itself the respect of world public opinion.

During this thirty-year period, the WCC has evolved constantly and actively in breadth, becoming ever more worldwide, all-Christian, international—in short, ecumenical in the true sense of the word—as well as in depth, consistently directing its research in all fields towards the fundamental problems of faith and the life of the Churches and peoples in the modern world. The WCC's close studies of the most urgent and important social, political, moral, international, economic, juridical, dogmatic and other problems in the life of nations, states, continents, Churches, confessions, unions and associations, have made it a kind of magic looking-glass reflecting the whole world. It is only natural that given such worldwide interests, besides much true and objective coverage of various questions at different times, certain distortions have inevitably occurred. Evolution never follows a straight line and where there is free will, there is always a possibility of some involution.

However, it would not be logical to trace the WCC's history back to 1948, its official date of birth. In fact, by that time, the council's "gestation period" had lasted 10 years. As early as 1937, the participants in the two main ecumenical organizations—Faith and Order and Life and Work—came to the conclusion that it was not sensible for there to be two organizations and that they should unite. Preparing for the Faith and Order Conference in 1937 in Edinburgh, John Mott, "the father" of ecumenism, made a 17-point proposal concerning the major item on the conference's agenda: "What to Do to Approach the Unity That We Seek". The last of these was: "Forming a World Council of Churches". The so-called Committee of Thirty-Five, whose members held with the main trends of the ecumenical movement, including the YMCA (Young Men's Christian Association) and the WSCF (World Student Christian Federation), saw the council in July 1937 as "a society of representatives of the Churches pursuing the interests of Life and Work and Faith and Order organizations". The major figures that worked to found the WCC were John Mott (1865-1955), His Grace William Temple, the Archbishop of Canterbury (1881-

1944), Dr. G. Oldham, Dr. William Brown, and Dr. Samuel Cavert, Secretary General of the Federal Council of the Churches of Christ in America. Both the elaboration of the project by the Committee of Thirty-Five and the approval of the project by the Oxford Conference of Life and Work and the Edinburgh Conference in 1937 were not accidental but the result of the extensive preliminary work accomplished by the leaders of both movements as well as of other ecumenical organizations.

A joint conference representing both movements was held in May 1938 in Utrecht and marked the beginning of the WCC's organization. It adopted the council's theological basis which was later confirmed at the 1st General Assembly in Amsterdam: "The World Council of Churches is a fellowship of Churches which accepts our Lord Jesus Christ as God and Saviour."

It was announced that the World Council of Churches was in the process of formation and Dr. V. A. Visser 't Hooft was elected its secretary general.

The WCC's ten-year gestation period (1938-1948) did not, however, respond fully and directly to the principle policies of the two major ecumenical organizations now united in the council.

His Beatitude Exarch Stefan of Bulgaria, Metropolitan of Sofia, in his paper "The Ecumenical Movement and the Bulgarian Orthodox Church" said among other things, the following about the Edinburgh Conference: "... here, as at other conferences, Protestant rationalism did not give up its positions and eventually succeeded in getting its own way; the Faith and Order Union ceased to exist as a separate organization and supported a new organization set up by the Oxford Conference for the sake of wider and more liberal ecumenism. Such a concept of ecumenism and attitude to it gravely contradict the basic principles that led to the existence and activity of all three unions [Faith and Order; Life and Work; The World Union of International Friendship Through the Assistance of Churches] and that is why we began to deviate from them" (*The Acts of the Conference of the Heads and Representatives of the Local Orthodox Churches in Connection with the Celebrations of the*

50th Anniversary of the Autocephaly of the Russian Orthodox Church, Moscow, 1959, Vol. 11, p. 83).

The atmosphere of the postwar years fought about new, serious, and at times radical changes in the ecumenical movement and the direction of the work of the emerging inter-Christian union. On one hand, Protestant Christianity with its pronouncedly pragmatic way of examining problems and its secularism in considering the tasks ahead dominated the field of theology while on the other, this horizontalist trend showed itself in the pro-Western tendencies of the council's political orientation. The "cold war" spirit that dominated postwar international relations influenced the policies of the new ecumenical union. The Constituent Assembly of the WCC held in Amsterdam in 1948 demonstrated this very convincingly.

In view of this, the reaction of the Moscow Conference of the Heads and representatives of the Local Orthodox Churches in Connection with the Celebrations of the 500th Anniversary of the Autocephaly of the Russian Orthodox Church to the invitation from Geneva to take part in the Amsterdam Assembly was easy to understand: the Moscow Conference came to the conclusion that "all the Local Orthodox Churches participating in this conference are entitled to refuse participation in the ecumenical movement, in its present shape" (*Acts of the Conference...*, Vol. II, 1948, p. 136).

It is known that the Moscow Conference's well-reasoned position regarding the WCC played an important and positive role in the ecumenical activities of the Orthodox Churches participating in the WCC's work as well as in the formation and further development of the Council. At the 1954 Second Assembly of the WCC held in Evanston (USA), the Orthodox delegates unanimously criticized the non-Church tendencies of the WCC's activities and adopted a special declaration which may be called a dogmatic expression of the Moscow position on ecumenism in 1948.

The 1950s soon brought many positive changes to the theological and social foundations of the WCC's activities. In the first place it should be noted here that

a fair proportion of the WCC's members altered their views on the nature of the WCC. In this respect the Theological Declaration of the WCC Central Committee which met in 1950 in Toronto (Canada) is indicative. This declaration was entitled "The Church, Churches and the World Council of Churches" and dealt with the problem of the so-called ecclesiological nature of the WCC, producing a solution which was correct from the Orthodox point of view. The declaration stated that the World Council of Churches was not a "super-Church" and would never become one. This signified that considerable progress had been made by the WCC in its theologico-ecclesiological activities. It did not altogether end the "super-Church" idea but the official confirmation of the falsity of this idea encouraged the Orthodox-Protestant dialogue within the framework of the WCC.

In the 1950s representatives of the Russian Orthodox Church and the WCC started meeting each other in person and exchanging views, thus providing for better mutual understanding. During this period, especially in connection with the Second Assembly and after it, the WCC Central Committee was constantly informed about the nature of contacts between prominent WCC members and the Russian Orthodox Church's leaders and representatives. The WCC's almost exclusively Protestant atmosphere had begun to change and Orthodoxy began attracting ever more attention. The increased theological openness of the WCC's ecumenical circles at that period is testified to by the unanimous acceptance by members of the Central Committee which met in August 1960 in Saint Andrews (Scotland) of the new basis of the WCC proposed by representatives of the Russian Orthodox Church during the visit to the Russian Orthodox Church of the leading members of the WCC in 1959. This read: "The World Council of Churches is a fraternal fellowship of Churches professing our Lord Jesus Christ as God and Saviour, and in accordance with Holy Scripture the Churches are striving jointly to fulfil their common vocation to the glory of the One God—the Father, the Son and the Holy Spirit". The adoption of this basis, finally confirmed at the 3rd

Assembly held in New Delhi in 1961, had a positive effect on the attitude of many Orthodox Churches to the WCC.

The 1954 assembly held in Evanston was to a certain extent also a turning point in the WCC's socio-political orientation. At its meeting in Lucknow (India) in as early as December 1952-January 1953 the WCC Central Committee, while planning the 2nd Assembly, cautioned the WCC leadership against being influenced by any political group whatsoever, since such influences might lead to a loss of independence and impartiality of judgement. The assembly itself revealed the WCC's slow but sure evolution towards greater objectivity in its view of the world's contemporary state and of major components determining this state. While the 1st Assembly in Amsterdam was characteristically anti-Communist and even rejected the proposal of a resolution concerning the banning of nuclear weapons, the appeal of the Evanston assembly called for peace and expounded the necessity of prohibiting mass annihilation weapons and restricting other types of weapons. The 1955 meeting of the WCC Central Committee in Davos (Switzerland) formulated the council's major task as promoting the participation of Christians in the struggle to consolidate peace. In connection with the Geneva Summit Conference, the WCC published "A Call to Prayer" which spoke of the necessity to pray for the conference's success and sent a letter to the heads of governments stressing the Churches' interest in the positive outcome of the conference and expressed the hope that it would serve the cause of peace. One of the Davos' documents was a "Statement on Disarmament and Changes for Peace". The statement dealt with questions of disarmament, the use of atomic energy for peaceful purposes, and the peaceful settlement of disagreements.

The WCC's rejection of "cold war" ideas and its noticeable change to more objective evaluations of international affairs, in conjunction with the theological progress mentioned earlier, played an important part in the later development of the WCC's relations with the Orthodox Churches, the Churches in the socialist countries, and those in the Third World. Amongst other things,

these changes for the better made it possible to hold an official meeting of the leading figures of the Russian Orthodox Church and the World Council of Churches in August 1958 in Utrecht. This meeting helped to change the Russian Orthodox Church's attitude towards the ecumenical movement and the WCC.

The 3rd WCC Assembly, held in 1961 in New Delhi, was a notable event in the life of this ecumenical fellowship. The assembly marked the epoch of the all-Orthodox participation in the World Council of Churches, the epoch of the general participation of the various Christian Churches of the socialist countries, and an increasing number of other participants, especially the Churches of the developing countries. It can be said that the New Delhi assembly ended the WCC's Anglo-Saxon-Protestant period. The assembly saw the admission to the World Council of Churches of the Russian Orthodox Church, the Orthodox Churches of Bulgaria, Romania, Poland, and 19 other Churches. During the next few years all the Local Orthodox Churches (with the exception of the Albanian Orthodox Church) became members of the WCC. The WCC now has almost 300 member-Churches, excluding the so-called associated Churches which cannot be full members of the council due to the small number of their adherents. Thus it can be said that the WCC has become a truly worldwide organization (the Roman Catholic Church is not a member of the WCC but since the Second Vatican Council it has nevertheless actively participated in the work of the WCC). The Russian Orthodox Church delegation headed by the late Metropolitan Nikodim, the Archbishop of Yaroslavl and Rostov, took an active part in the work of the assembly.

From the point of view of theology, the decision of the assembly on widening the WCC's basis (accepted by the WCC Central Committee in August 1960) so as to include the confession of One God in Three Persons was important.

This was welcomed by the Orthodox delegates. We may note with satisfaction the promising conclusion reached by one of the assembly's three sections—"Unity". This section's final

document maintains that the true Christian unity of Churches will only be possible with the Churches' fraternal communion in faith, in the mutual recognition of the priesthood, and in the fulfilment of their common duty of bearing witness. This positive idea, first put forward in 1952 at the World Conference on Faith and Order held in Lund, was later discussed at the World Conference held in 1963 in Montreal and at the subsequent meetings of this WCC commission. The 3rd assembly confirmed the WCC's new realistic approach to value judgements on the world's international political life and this was made evident at the assembly (for instance, the appeal to All Governments and Nations" and others. See *JMP*, 1962, No. 1) and has been reflected in the WCC's activities up to the present day.

During the later period of the World Council of Churches' history, including the important moments as its 4th and 5th assemblies and a number of world conferences, neither the direction of the WCC's development, nor its characteristics underwent any major changes. Therefore, without actually dealing with the history, I shall concentrate on some of the most characteristic aspects and tendencies of the WCC's recent activities. Since its creation, the WCC's major task has been to achieve the ultimate goal of the ecumenical movement—all-Christians dogmatic unity. The WCC's activities in this field are of indubitable importance and have several aspects. Even before the WCC was founded, when there existed independent (although interconnected) ecumenical movements and organizations, an intensive search for a model of this unity as well as for the methods to achieve it was undertaken. This search may be divided into several stages and after the WCC was formed it has been carried out by the Faith and Order department and its mission. Without tracing the history of this search, I should like to mention the very fact that this search is taking place is proof of the great interest of ecumenical figures in establishing optimal forms of Church unity and at the same time of this problem's great complexity. Indeed, the WCC, or rather the Faith and Order department has al-

ready produced several variants of the concept of Christian unity. The most persistent idea is the one which dominated during the WCC's Anglo-Saxon-Protestant period (that is before the 3rd assembly) and is still supported by a considerable Protestant majority: this states that all who profess Jesus Christ as God and Saviour constitute in essence one Church, regardless of their confessional adherence. The union of Christians and of Churches should therefore consist merely of mutual recognition of each other as members of the one, true Church, and consequently communion in the Sacraments. This Protestant idea is not a new one. It was also put forward by some Russian theological thinkers, such as Archpriest Pavel Svetlov and N. A. Berdyaev. The fault of this concept, however, is that it ignores the necessity of purity and unity of faith in the matter of uniting Christian Churches. As the late WCC President, Metropolitan Nikodim of Leningrad and Novgorod, said about this concept in his paper "The Russian Orthodox Church and the Ecumenical Movement" in Uppsala in 1968: "...many documents of the World Council of Churches contain the idea that the task of the member-Churches is to bring out an already existing unity.... Given this, Christianity itself is considered as, in essence, a united and integral body of Christ's Church, and the fact of separation is seen not as the destruction of inner unity and serious injury to parts of the Church's body but only as an insufficient understanding by different Christians of their healthy inner state and their failure to dare make this health clear by being ready to express their unity openly" (*JMP*, 1968, No. 9, pp. 50-51). As Vladimir S. Solovyov has correctly mentioned, truth is intolerant, it cannot unite with a lie (cf. 2 Cor. 6. 14-15). This idea is in fact proposing to reduce to the minimum, if not completely, the very concept of true faith, and consequently truth as such. The conclusion to be drawn directly from this idea is that the WCC, by virtue of uniting all Christians, may some time in the future come to stand "above the Church", may become a "super-Church".

(To be continued)

ALEKSEI I. OSIPOV,
Professor at the MTA

The Church—a Confessing Community

Introduction

The central point of the Christian life of faith, witness and service, the final moment of the Christian vocation, is salvation. A multitude of texts from Holy Scripture, the Old Testament as well as the New, could be cited where salvation is spoken of in the sense of the dynamics and completion of the Christian life. It is important to distinguish the more substantial aspects of this all-embracing notion.

First of all, we must call attention to the fact that the mission of the Lord Jesus Christ is a mission of salvation. Christ, the Incarnate Word of God appearing in the flesh, came into the world as the Saviour (Lk. 2. 11; Jn. 4. 12; Acts 4. 11; Heb. 5. 9, etc.). The Church, founded by the Lord and spread throughout the world, is the Institution of Salvation (clearly stated, for example, in Rom. 10. 10; 2 Cor. 1. 6; 2 Thess. 2. 13, etc.). The life of the faithful in the Church is life in salvation (2 Pet. 3. 2; 3. 18; Phil. 3. 2, etc.). The eschatological hope of the Christian people is salvation (Rev. 7. 10; 12. 10). Salvation is intended not only for those who belong to the Church, but for the *Gentiles* (Acts 28. 25) as well, for *all flesh shall see the salvation of God* (Lk. 3. 6). Salvation is global, universal, worldwide (Acts 13. 47; Jn. 4. 42). It affects not only man on earth, but nature around him, which St. Paul points out in the well-known passage from the Epistle to the Romans (Rom. 8. 19). Thus we can speak of cosmic salvation, the culminating point of which is *that God may be all in all* (1 Cor. 15. 28).

The dynamics of salvation are constituted by two interrelated spiritual energies: the energy of the Holy Spirit stimulating, renewing, calling to mind and elucidating salvation in the Church, and throughout the world, and the energy of man, overcoming nature's sinful weaknesses and obstacles, cooperating in nourishing and acquiring virtues

toward salvation. From the Orthodox point of view, such a conjunction of heavenly and earthly energies (technically called "synergy") is necessary for salvation; this conviction has its foundation in the God-Manhood of Christ. However, the God-Manhood is considered not only as the undivided, inseparable, unconfused and unchanging union of the divine and human natures in Christ (or, in other words, in the assumption of a human nature by the Divine Hypostasis of the Word), but also in general, as the fundamental possibility of the penetration of the created world by Divine Grace, its transfiguration, its use for the manifestation of God's glory. It is precisely at this point that we find the genuine notion of the indissolubility of the horizontal and the vertical, which is not infrequently mentioned in the ecumenical movement.

In this manner, anticipating our reflection on the Church as a confessing community referring to the central point of the Christian calling, which is at the same time the axis of the entire universe, we find at least three aspects of the salvation: (1) The membership of the believer in the Church, the Institution of Salvation; (2) Christian service to the world as the object of salvation; (3) the perfection of all things for the achievement of the final goal of salvation on a global and cosmic plane through divine and human synergy and through the use of the material for the purpose of spiritualization and deification.

Further results proceed from this, namely, Orthodox spirituality; the Liturgy as the centre of Orthodox formation, education, inspiration); in the parish community; and the struggle after the Liturgy, or, in other words, the Church's approach to the world in witness and service.

1. Orthodox Spirituality

It is not easy to explain Orthodox spirituality in words. To gain a profound understanding of it, one must study the patristic heritage of the Eastern Church, the experience of the ascetics, and through the two-thousand-year course

This paper was read at the Orthodox seminar in Bossey on April 20, 1978.

of the history of Christianity, in secret and in public, performed their spiritual acts for the salvation of their own souls and those of the people around them. One must also enter into the mysticism of Orthodox services, or, more importantly, live in God and with God in love or one's neighbour, constantly nourishing virtues. Something of this understanding of Orthodox spirituality can be found in the lectures of Father Pavel Florensky, delivered by him at the Moscow Theological Academy in May and June of 1918 and later elaborated, between 1918 and 1922. Father Pavel Florensky was a renowned theologian, philosopher, and mathematician. The works cited above were first published in the periodical issued by the Moscow Patriarchate, *Theological Studies* (Vol. 7, Moscow, 1977), and we would like to use them here as a brief annotation. *The fear of the Lord is the beginning of wisdom* (Ps. 11. 10). Hence, from an examination of the biblical references to *the fear of the Lord*, a system of Orthodox spirituality and cultus as part of it is elaborated. "Fear," in the words of Father Pavel Florensky, "is aroused by contact with something new, something completely new, as opposed to our everyday life. Into the whole range of impressions of the world, something other-worldly enters—something incomparable, resembling nothing else, completely different. And having entered, the fabric of the ordinary is undone, and with it, our consciousness which is more naturally attuned to the ordinary. It pierces like a two-edged sword, to divide the soul and spirit, to the very point where, in fact, our noumenal core is in contact with the world of phenomena.... And having penetrated, it burns away our ego, so that from the temporal we behold the eternal...."

"The fear of God has a double effect... it is a constant motive force, the 'yea' and 'nay' of our existence. It is a window in our reality through which other worlds are seen. It is a gap in our earthly existence through which nourishing and strengthening streams rush in from another world." So it is precisely in fear before the revelation of what truly exists, other than on this plane, that a man feels himself "trembl-

ing with ardour in the midst of windy space", when he senses himself on the verge of something which is recognized as "nothing" before the face of Him Who exists from eternity, Who contains all things in Himself, Who is fearfully close and yet inaccessible—and here Orthodox cultus begins. We cannot regard cultus with familiarity, for in it is revealed God's transcendent power, a thread joining Heaven and earth. The Life-Giving Cross of the Lord, the Communion in Christ's Holy Gifts—the Body and Blood of the Lord—these are the elements of cultus, fearful in their deep symbolism, placing their mark upon the whole world, upon the entire universe and at the same time joyfully maintaining the existence of the world, the trembling flame of human life, confirming that the sensible upon entering the sphere of cultus "lives and interacts not through its immanent ties but through others", that it constitutes part of some other, transcendental system, with "its own proper laws, and its own special relationships".¹

"Comprehension of cultus," emphasizes Father Pavel Florensky, "proceeds from above to below, and not vice versa." If, in fact, cultus was perceived from below to above, then it could be considered a variety of cultural activity, existing alongside the others. If this were the case, the instruments of the cultus, or the objects by which cultus operates (for example, the texts of the liturgical services, sacred music, rites, vestments, etc.) could be compared with the tools of other forms of human behaviour, and would be simply instruments of the cultus. But even if cultus was understood in just this fashion, human self-awareness would be obliged to search out some higher meaning for the actions of the cultus and this would lead to a world outlook which sees more in cultus than merely something beautiful, something edifying, uplifting, or instructive. Cultus is divine service, that is, the mystical union of the heavenly and earthly, and it is precisely from this point, from the mystical meeting in the cultus of the heavenly and the earthly, that it should be considered.

Cultus is the embodiment of Reason, the entrance of Higher Reality into the

earthly. This Reason and Reality are found in the Person of the Lord Jesus, the incarnate pre-eternal Logos. From this it follows that religion and cultus are not something external or instrumental, but expressions of the very being of Reason and Reality. And if this is so, then what are called "cultus-instruments" absorb into themselves the plenitude of the Higher Reality. A sermon, for example, becomes not just a "religious lecture" but a part of divine service, bearing in itself elements of grace. The texts of Holy Scripture read in the churches are not just historical commemorations, but proclamations of the Living Word of God Himself. The reading and singing are not simply traditional ornaments, but means of communing with the higher world, and so forth.

"Cultus-instruments" in divine service themselves become charged with grace, special, mystical, and therefore they cannot be put on an equal level with other tools used in human activity which pertain, for example, to cultural or technical work. "The focus of cultus is the Absolute Centre of the Universe", and everything used in divine service is imbued with this sense of the Higher Reality of this Centre; and all of Orthodox cultus is filled with it.²

This Higher Reality, appearing in the Person of the Lord Jesus Christ, demands concreteness in cultus, that is, a clear testimony of the union of the heavenly and earthly, a visible sign of the descent of grace from on high and the raising of human insufficiency to Heaven. Father Pavel Florensky uses the example of the service for the departed in the Orthodox Church to show the authentic purpose of divine service. In church the following words are sung: "Making of our burial lament a hymn of alleluia." This means: "transforming, converting, transfiguring our grief at the grave of friends, of beloved and dear ones, our irrepressible sorrow, the unbearable anguish of our heart, into a triumphant, exultant, victoriously joyful hymn of praise to God... into a word of final joy, a song of the highest ascent. The purpose of cultus is not to suppress natural movements, not to restrict them, not to reduce richness of the inner life, but, on the con-

trary, to confirm this richness in all its fullness, to strengthen it, to nurture it. The accidental is raised to the proper by cultus; the subjective clarifies itself into the objective. Cultus converts the natural into the ideal".³

The Seven Sacraments of the Orthodox Church can be related to the concrete quality of cultus. Using the logical categories of thesis, antithesis, and synthesis, Father Pavel Florensky constructs a system of the Sacraments, comparing them to the concrete needs of human existence. The Seven Sacraments correspond to the seven foundations of human existence. (1) A person needs nourishment—the sacred function of bodily nourishment is the Sacrament of Communion. (2) A person needs to free his body of superfluous matter—the sacred function of bodily purification is the Sacrament of Baptism. (3) The very process of bodily life is accompanied by the manifestation of life-energies, especially of warmth—the sacred function of warming, of clothing, of bodily ornament, is the Sacrament of Chrismation. (4) In the area of verbal life, a person naturally hears what others tell him—the sacred function of hearing is the Sacrament of Holy Unction. (5) A person naturally speaks, freeing himself from the burden of thoughts and words—the sacred function of this aspect is the Sacrament of Penance. (6) A person must occupy a definite place in society—the sacred function of the place where a man can hear and speak and at the same time be aware of the power and order of life is the Sacrament of Holy Orders. (7) And, finally, the entire process of human existence is summed up by the family, where there is nourishment, cleansing, liberation, warmth, listening, a hierarchy of authority, etc., and where the continuity and growth of the human race are provided for—the sacred function of this is the Sacrament of Matrimony.

The above-mentioned "transformation of the natural into the ideal" is accomplished in the cultus by the grace-bestowing Holy Sacraments, which unite the reality of human existence with the Absolute Reality, with the Reason of the Universe. Perhaps Father Pavel Florensky's scheme seems a bit relative

But even if it is not completely exact, the meaning of the Orthodox liturgy, the meaning of cultus which makes use of the Seven Sacraments, is completely clear; it lies in the fact that it draws human self-awareness, and even life itself, to the Higher Reason; it raises both to the Absolute Beginning, to the Providence and Saviour—to the Alpha and Omega of Life, and places as the cornerstone of this edifice and construction, our Lord Jesus Christ, while employing the grace-endowing powers of the Holy Spirit bestowed on the Church.⁴

A Sacrament receives its setting from the rite. Even though the Sacrament itself is higher than the rite, insofar as it belongs to another hierarchal plane, the rite, nevertheless, is necessary, as part of earthly reality—as Jacob's Ladder by which human understanding rises from the earthly to the heavenly, and vice versa. A Sacrament is holy and unfathomable in its holiness; it is completely other in relationship to our life; it relates rather to the ontological reality of the Absolute. The rite, which provides the setting for a Sacrament is not holy in itself, but it is considered holy insofar as it is accompanied by the Sacrament and because in the rite, the earthly, the created things, words, or actions are intended to be raised up to the heavenly and to call down grace from on high.

The rite, in the words of Father Pavel Florensky, is "the manifested orientation of our entire life to God Who has come in the flesh". In Orthodoxy, rites are connected not only with the Sacraments which are celebrated during divine service, or with other ecclesiastical sacred acts. There are also "domestic rites"; for example, grace before meals, blessing the children in the morning, making the Sign of the Cross, washing new vessels in holy water, adding holy water to food that is being prepared, and many others. In every case, rites which invoke the Name of God signify stages which lead from earth to Heaven and which bring Heaven down to the earth. Rites are "the illumination and spiritualization of the world, the transfiguration of earthly matter, the giving of meaning to inert flesh. The rite prepares us to receive

grace and that grace be received by us—such is the function of rite", writes Father Pavel Florensky.

In conjunction with the above-mentioned remarks on universal salvation, it is interesting to point out a note by Father Pavel Florensky that rites have no fixed limits. "Beginning with the Sacrament, the rite enters, branching and opening out, into the temple life; from there into its environs; then into life itself, into the formation of culture, and so on. Like the finest of hairs or tendrils, barely visible, or completely invisible, it pierces, the very bowels of the earth, the life of the cosmos, and ceasing to be a human rite, a rite limited by the boundaries of human society, it encompasses all of creation, all of life, the very elements themselves."⁵

Rites, in their totality, bring about the possibility of the mystical descent of the Holy Spirit. But how do we sense this descent; how do we verify it?

Certain holy persons have an immediate aptitude to sense mystically the presence of grace. Those to whom such an innate, mystical vision has not been given, apprehend the Sacrament, first of all, by following the empirical words and actions performed according to a definite order, or, "according to the appointed order of service", with a rational realization of the infinite extension of the service from the realm of the empirical to the realm of the spiritual and the mystical; and, secondly, by trusting the witness of the celebrant who himself has had a mystical experience, or who relies on the experience of holy men who have been in direct contact with the awesome depths of the sacramental act. Thus in cultus there arises an understanding of and the need to witness to the Sacrament, both by an awareness of the order of the service, which leads to heights inaccessible to the sight, and by trust in the witnesses.

The Greek word *martys* is translated into various languages to mean both "witness" and "martyr". But the latter meaning is not the equivalent of "sufferer"—it is considerably broader, presuming the sense of both "witness" and "apostolate". Father Pavel Florensky, in the work referred to, repeats the

philological analysis of V. V. Bolotov, a professor at the St. Petersburg Theological Academy⁶, and, following his analysis, draws the conclusion that the word *martys*—"witness" means a person "to whom a truth has been shown, the force of which moves him to bear witness authoritatively to it, overcoming error; and in the struggle for victory, undergoing suffering and death". Such men are holy; they are saints. "A saint," writes Father Pavel Florensky, "even though a weak person, by his very existence is a witness to the spiritual world, a living witness to the mystery of eternal life; not because he speaks of it—and we believe him—but because he himself, wordlessly, is an evidence of the object of our faith". The saints are witnesses not to history, but to the unending, uninterrupted action of a constant witness to Truth. They are witnesses to the ever-real, ever-acting descent of grace into empirical history.⁷

The rite provides the setting for the Sacrament and leads to the mystical descent of grace only when it is celebrated with prayer.

A prayer ordinarily consists of five elements. (1) Turning to God. (2) Acknowledging God's power as the ontological justification of the possibility of fulfilling a request. (3) Indication of the merits or imperfections of the person who is making the request, and reference to previous relations—the motive for the approach. (4) The request itself—the content of the prayer. (5) The concluding "Amen"—"In truth", uniting human will and divine energy and confirming that God desires our freedom and our synergy with Him.

Prayer is offered in words, which, in the Orthodox order of services, are combined into definite formulas, strictly differentiated, especially in the celebration of the Sacraments. The saying of a prayer directed to God always signifies union with ontological reality, effecting the Sacrament. For this reason, the prayers of the rites by which the accomplishment of the Sacrament is conducted, are always effective, even when they are pronounced without sufficient spiritual elevation, mechanically, or thoughtlessly. Simply to pronounce the

word "God" is already enough to attract to oneself the ontological reality of the eternal, all-penetrating, omnipresent Being. In this sense the Sacraments and the rites in which they are encased, when celebrated in prayer, are effective. It could be said that the Sacrament of the descent of grace is celebrated *ex opere operato*, objectively, independent of the subjective state of the celebrant of the Sacrament or of those who receive it.

Prayer and the Sacrament that follows from it are effective because they proceed from a known order of service which unites the reality of the spoken words of prayer with the heavenly, ontological Reality; because the person in celebrating the Sacrament exercised the freedom which constitutes his inalienable gift, and, leaving his isolation behind, stands face to face with the eternal God Who, during the recitation of the prayers removes all barriers between the imperfection of the earth and the perfection of Heaven. The question is slightly different when we speak of the salvific effect of the Sacraments.

(To be continued)

NOTES

(1) The Rev. Pavel Florensky, *Iz bogoslovskogo nasledia* (From the Theological Legacy)—*Theological Studies*, Vol. 17, Moscow, 1977, "Strakh Bozhii" (The Fear of God), op. cit., pp. 87-101.

(2) Ibid, *Kult, Religiya, Kultura* (Cultus, Religion, Culture), pp. 101-119.

(3) Ibid, *Tainstva i Obryady* (Sacraments and Rites), p. 136.

(4) Ibid, *Tainstva i Obryady* (Sacraments and Rites), *Deduktsia semi Tainstv* (The Deduction of the Seven Sacraments), pp. 135-147.

(5) Ibid, *Osvyashchenie Realnosti* (The Sanctification of Reality), pp. 147-156.

(6) Prof. V. V. Bolotov, *Lektsii po istorii drevnei Tserkvi* (Lectures on the History of the Early Church), Vol. I, "Introduction", St. Petersburg, 1907.

(7) The Rev. Pavel Florensky, op. cit., *Svideteli* (Witnesses), pp. 156-172.

Prof. NIKOLAI ZABOLOTSKY

Our Guests from the Philippines



As mentioned in *The Journal of the Moscow Patriarchate* (1978, No. 10, p. 5), a delegation from the National Council of Churches in the

Philippines recently came to the Soviet Union on a reciprocal visit at the invitation of the Russian Orthodox Church. The group comprised Bishop La Verne D. Mercado, General Secretary of the NCC, and Mrs. Nellie L. Mercado, Executive Director of the Kapitan-Kaunlaran Foundation (Methodist Church), Supreme Bishop Macario V. Ga and Mrs. Regina Ga (Philippine Independent Church), Bishop Estanislao Abainza, General Secretary of the United Church of Christ in the Philippines, the Rev. Robert Lee O. Longid (Anglican Church), a staff member of the Youth Division, and the Rev. Danilo Zamora (Lutheran Church), secretary for ecumenical relations.

At Sheremetyevo Airport the delegation was met by the Deputy Head of the Moscow Patriarchate's Department of External Church Relations, Archbishop Khризостом of Kursk and Belgorod, Archpriest Leonid Kuzminov, Rector of the Church of the Dormition at Novodevichy Convent, and Olga M. Piskunova, an interpreter from the DECR.

At midday the delegation paid an official visit to His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. Greeting the guests, Metropolitan Yuvenaliy noted that at the present time, thanks to ecumenical ties, it was possible to meet brother Christians from the Philippines. These greetings were followed by a friendly discussion in which Archbishop Khризостом also took part.

The head of the delegation, Bishop La Verne D. Mercado, thanked Metropolitan Yuvenaliy for the opportunity offered them to visit the Soviet Union and be the guests of the Russian Orthodox Church.

Upon arrival in Moscow the guests called at the Philippine Embassy in the USSR.

The guests then spent the following day in the Trinity-St. Sergiy Lavra in Zagorsk, where they viewed the ancient

cathedrals and churches, as well as the Church Archaeological Collection of the Moscow Theological Academy. They showed great interest in the Orthodox theology and liturgics studied in the Moscow theological schools. The visitors were delighted by what they saw within the walls of the Trinity-St. Sergiy Lavra and said that there they had come into contact with the ancient ecclesiastical culture and majesty of Russia. And their learning of the Russian alphabet and attempts to remember words and phrases now had special significance for them. It is a good thing, they said, that Russian courses are available in the Philippines.

In the morning of June 17, the guests arrived in Leningrad and attended Divine Liturgy in the Domestic Chapel of the Dormition in the building of the Leningrad Theological Academy and Seminary. The Liturgy was celebrated by His Eminence Metropolitan Nikodim of Leningrad and Novgorod. This was the first time the visitors had seen an Orthodox divine service and the communion between hierarchy and people. Welcoming the delegation, the Vladyka said that the Orthodox Christians were still celebrating the Pentecost and were happy that the guests from the Philippines had arrived at this time. "Ecumenical ties have made it possible to bring the distant Philippines close to our glorious city," stressed Metropolitan Nikodim. Then followed a lively discussion over luncheon. Vladyka Nikodim told the guests what the Second World War had cost our country and suggested a visit to the Piskarevskoe Memorial Cemetery. The head of the delegation, La Verne D. Mercado, emphasized in his reciprocal speech: "All Christian Churches of the Philippines preach peace. We have our own experience of the bestialities of war. We are striving to do everything in our power to ensure peace. An example of this is provided by the mother of President Marcos of the Philippines—an active participant in the struggle for peace."

Metropolitan Nikodim then spoke about the Christian Peace Conference. The guests touched on the question of



Members of the delegation from the Republic of the Philippines

relations between the WCC and the CPC and asked: "Is it not difficult to be president of two organizations?" They liked the reply of Vladyka Nikodim, who said that it was not difficult to be president of these two organizations because normal, brotherly relations existed between them. After thanking for the hospitality extended to them, the delegation viewed the Academy Church of St. John the Divine and the library. In the evening they visited the cathedrals and churches of Leningrad, which, on the eve of the Feast of the Holy Trinity, were packed with worshippers—a sight which greatly amazed the guests.

On the Feast of the Holy Trinity the delegation attended Divine Liturgy in the Cathedral of the Holy Trinity at the St. Aleksandr Nevsky Lavra. At the end of the Liturgy, Metropolitan Nikodim congratulated the guests on the feast. In the afternoon they went on an excursion round the city.

On June 19 the delegation left for Odessa. On the way from the airport to the Odessa Monastery of the Dormi-

tion the father superior of the cloister, Archimandrite Serafim (now Bishop of Penza and Saransk), told them about the hero-city Odessa and its religious life. On the same day the delegation acquainted itself with the life of the monastery.

The next day the delegation visited the Church of the Holy Trinity at the Alexandrian Podvorye, the Cathedral of the Prophet Elijah, the Cathedral of the Dormition, and the Museum of Local History. They were then taken round the Odessa Theological Seminary and received by its rector, Archpriest Aleksandr Kravchenko. The delegation visited the Museum of Partisan Glory in the Odessa catacombs and the "Defence of Odessa" memorial complex. The guests were then shown a film about the 1971 Local Council of the Russian Orthodox Church, which they viewed with great interest. In the evening His Eminence Metropolitan Sergiy of Odessa and Kherson arranged a reception in the delegation's honour.

Apart from Odessa, the delegation

visited monuments of ancient Russia in Vladimir and Suzdal.

On the last two days the delegation visited the churches in Moscow. Then the guests went on an excursion round the Kremlin. On Sunday, June 25, they attended the Divine Liturgy in the Patriarchal Cathedral. After the service the guests were greeted by His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

That day a reception was held in the delegation's honour. Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, addressed the guests. In reply the head

of the delegation, Bishop Mercado, said: "The Church in the Soviet Union is alive and dynamic. She is acknowledged and respected. The churches are packed with worshippers, whose devotion deeply touched us. We have realized that your Church cannot stand aloof from the people."

Particular gratitude was expressed to Metropolitan Yuvenaliy of Krutitsy and Kolomna and his deputy, Archbishop Khrizostom. Finally the guests proposed a toast to the prosperity of the peoples of the Soviet Union and wished our country every success.

Archpriest LEONID KUZMINOV

Meeting of Christian Journalists in Moscow and in the Trinity-St. Sergi Lavra

In 1953, a centre was founded for the coordination and increase of friendly contacts among Christian journalists and for working together to overcome, among other things, the aftermaths of

the cold war. The first session of the federation, which was entitled the "Ecumenical Information Group for Europe", was held almost 25 years ago, in September 1954.



Christian journalists visiting the Resurrection Church in Sokolniki, Moscow

In 1968, on the initiative of the Hungarian National Council of Churches and the Ecumenical Group, contacts were made with representatives of the religious press of Eastern Europe. Representatives of the Moscow Patriarchate have, for a period of over 10 years, been taking part irregularly in the assemblies of the Ecumenical Information Group. In connection with the forthcoming jubilee assembly, the Executive Committee of the Ecumenical Information Group for Europe, has for the first time met in our country, from August 30 to September 1, 1978, in the Trinity-St. Sergiy Lavra.

"New Possibilities of Living Together" was the main theme chosen for the forthcoming assembly. This subject is dedicated to the consideration of practical decisions to implement the Helsinki Agreements, and to promote detente and disarmament. It was decided during the meeting, that among other things, the Christian press must contribute to solve the most heated problems of our time—not only religious problems, but also problems common to all mankind—in particular those of disarmament.

Hans-Wolfgang Hessler, Director of the Evangelical Press-Service of Germany (FRG); Dr. Hans Weissgerber, President of the Ecumenical Information Group for Europe (FRG); the Rev. Gerard Brubacher (Luxembourg); Dr. Karola Wolf (FRG); Jac Ross (Ne-

therlands); Jaque Dentan (Switzerland); Günter Lorenz (GDR); the Rev. Zoltan Aranjós (Hungary), Gerhard Johann (GDR), took part in the meeting. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate was invited as an observer.

The programme included, apart from the meetings, visits to Moscow churches, attendance at divine services, visits to the Trinity-St. Sergiy Lavra and the Moscow Theological Academy and Seminary.

A reception was held for the guests to which were invited, apart from the members of the executive committee, the staff members of the Department of External Church Relations, led by Bishop Iov of Zarsk, Deputy Head of the DECR, representatives of the Moscow clergy, the Publishing Department, All-Union Council of Evangelical Christian-Baptists, the "Novosti" press agency, Moscow Radio, and a few foreign journalists accredited at Moscow. Representatives of the Council for Religious Affairs of the USSR Council of Ministers were present at the reception. Archbishop Pitirim and H. W. Hessler exchanged speeches during the reception.

The visit of the members of the executive committee was spent in an atmosphere of Christian understanding and fellowship.

CHRONICLE

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the CPC Continuation Committee, was in Hungary from October 15 to 18. A meeting of the CPC leadership—Bishop Dr. Karoly Toth, CPC President; Metropolitan Filaret, Chairman of the CPC Continuation Committee, and the Rev. Lubomír Miřejovský, CPC General Secretary—took place on October 15 in Budapest. The current questions of the CPC were discussed at the meeting.

On October 16, Metropolitan Filaret visited the theological seminary in Debrecen (Reformed Church of Hungary), where he attended the solemn ceremony at which the doctor's degrees were conferred. After the ceremony, Bishop Dr. Tibor Bartha, an honorary member of the CPC Pre-

sidium, gave a reception, during which Bishop Dr. Tibor Bartha and Metropolitan Filaret made speeches.

On October 18-19, Metropolitan Filaret was in Prague and visited the CPC headquarters where he met the Rev. Lubomír Miřejovský, CPC General Secretary, and staff members of the CPC.

The Rev. Lubomír Miřejovský gave a reception in honour of Metropolitan Filaret. The reception was attended by the staff members of the CPC.

On October 19, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia gave a reception on the occasion of his 65th birthday. Metropolitan Filaret was among those invited and extended his felicitations to His Beatitude Metropolitan Dorotej on this auspicious date.



St. Ioasaf Kamensky of Vologda

The diptych of the saints of Vologda forms a special page in the chronicle of the spiritual life of the Russian Church. The blessed seed of the Christian faith was first sown in this land by St. Gerasim, the first miracle worker of Vologda, at the beginning of the 12th century [1, 66-69], and within a few centuries Vologda boasted a host of saints whose lives were pleasing unto God [2]. This region of virgin forests, numerous lakes, rivers, and deserted islands, was filled with churches and monasteries—sources of spiritual enlightenment and salvation, nurturing generations of Orthodox Christians, and luminaries of faith—the holy ascetics. Among the numerous saints of Vologda whom the Russian Church honours highly is St. Ioasaf Kamensky,¹ who followed the ascetic life in the Kamenny Monastery of the Saviour² in the 15th century.

St. Ioasaf, known in the world as Andrei, came from an old princely family. His parents, Prince Dimitriy Vasilievich of Zaozerye (the ruling prince)³, and Princess Maria, were people of piety who held the monastic life in special honour. They spent a large part of their moderate means⁴ on the construction of monasteries. In the vicinity of their principality, on a small island in Lake Kubenskoe, stood the ancient Kamenny Monastery of the Saviour. Prince Dimitriy and his wife gave help for the construction of new monasteries founded by Dionysiy of Glushitsa († June 1, 1437), and Aleksandr of Kushta († June 9, 1439), who first followed the ascetic life in the Kamenny Monastery of the Saviour. The prince sent carpenters and donations to St. Dionysiy on the Glushitsa River, and endowed the monastery with land. Princess Maria also helped St. Aleksandr by donating icons and books for the monastery church, by sending provisions to the brethren of the monastery, and, after the death of her husband, by deeding a village

over to the monastery. Four children were born to this pious couple: Simeon, Feodor, Sofia, and the youngest—Andrei. Dimitriy Vasilievich was killed at Yaroslavl in 1429 during the attack on the cities of the Volga by the Kazan Tartars. The widowed princess devoted all her efforts to the upbringing and education of the children.

Maria fell seriously ill, and sent word of this to St. Aleksandr of Kushta, asking for his prayers for her recovery. However, the clairvoyant hegumen replied that she would die from the illness and advised her to prepare in a Christian way for her death.⁵ Soon after, a new calamity befell the orphaned family. Prince Dimitriy Shemyaka, who was married to Prince Dimitriy's daughter, Sofia, got involved in internecine war with the Grand Duke of Moscow, Vasilii Vasilievich the Blind, and lost his Moscow domains. The Grand Duke's ire spread to the relatives of Shemyaka as well; the principality of Zaozerye was divided between Prince Mikhail of Mozhaisk and Prince Ioann of Vereya, and the children of the prince of Zaozerye lost their inheritance.

The loss of his parents, his own disfranchisement and poverty led the God-fearing young Andrei to recognize the instability and fickleness of earthly joy. Raised in deep piety and ardent faith in Christ, the young man turned to Kassian⁶, the Hegumen of the Kamenny Monastery of the Saviour, and asked to be professed a monk. The hegumen did not immediately agree to receive the young prince into the monastery, but his description of the poverty of the monastic life and the difficulty of monastic asceticism did not discourage the young man. So the hegumen received him, heard his vows and gave him the name Ioasaf, probably in honour of St. Josaphat the Prince of India, who also was descended from a renowned family. Perhaps it was also not by accident that the brethren of the monastery later came to call St. Ioasaf "Ioasaf the Prince" [12, p. 65]. Hegu-



St. Ioasaf

men Kassian placed the newly-professed monk under obedience to the experienced Starets Grigoriy, who was to direct him in the monastic life.

St. Ioasaf was notable for his complete obedience, not only to the hegumen of the monastery and his starets, but to all the brethren; for his humility of heart; for fasting; for spiritual tenderness; for his devotion to prayer (especially in his cell); and for his pious and strict observance of the order of services. He read the books

of the Holy Fathers with deep love, and met the brethren of the monastery only at prayers. Meekness and wise simplicity were united by grace in the young ascetic. The monastery brethren marvelled at the spiritual maturity of St. Ioasaf. The solitude of the Kameny Monastery of the Saviour, surrounded by the waters of Lake Kubenskoe, contributed greatly to the spiritual development of the holy prince-monk. After the death of Starets Grigoriy, Hegumen Kassian continued the spiritual guidance of the young ascetic. St. Ioasaf, despite his youth, achieved great perfection, and the Lord favoured him with a vision. Once, when St. Ioasaf was in his cell singing one of the Psalms of David, our Lord Jesus Christ appeared to him⁷ and said: "Peace be to thee, My beloved holy one." Making the Sign of the Cross, the saint asked fearfully: "I am Thy servant. What is the reason for Thy appearance, O Lord, Lover of Mankind?" The Saviour promised this man pleasing unto Him, to fill the vicinity of the monastery with a multitude of ascetics. When the saint asked how to avoid the enemy snares and what was the most effective weapon against the enemy of our salvation, the Saviour answered: "Faith, and fulfilment of the Commandments of God" [16, leaf 11]. On another occasion, St. Ioasaf's uncle Boris Vasilievich, the Prince of Rzhevsk, visited the monastery. He brought his nephew some money to be distributed to the monks, but the holy ascetic refused to accept it, and said to his guest: "Monks have no need for silver and gold. We live in the wilderness, and none of the monks will take anything from you. When you return home, God will accept your gift if you distribute this money among the poor and needy, the orphans and widows, of whom there are so many in the cities." Prince Boris Vasilievich followed the advice of the holy ascetic [12, p. 66].

A year before his blissful death, St. Ioasaf went into seclusion, during which time, his abstinence was especially notable. On Sundays he always received Holy Eucharist. Falling seriously ill, St. Ioasaf gave thanks to God with humility and magnanimity for the illness He had sent, and patiently bore

t, meditating on God and praying, as before. This was the condition of the holy ascetic until the last days of his earthly life. Sensing his death approaching, he summoned Hegumen Kassian and the brethren and with prayerful request addressed his last wishes to them that they should maintain intact the cenobitic rule of the monastery. Following this, St. Ioasaf felt a little better and took part in common prayer with the brethren. On the Feast of the Nativity of the Most Holy Mother of God, they carried him to church to attend the Liturgy. This was the last time St. Ioasaf partook of the Holy Eucharist, and when he had received the blessing and forgiveness of the other brethren, he was taken back to his cell. Once again the holy ascetic felt weak from the onset of the illness. Hegumen Kassian and the brethren, when they came to visit him, were deeply saddened to see the great suffering of their brother. On his deathbed the saint comforted the monks and admonished them to avoid all quarrels and disagreements. As the monks approached him with tears and begged for his final blessing, St. Ioasaf kissed each one in response and meekly asked for the blessing and prayers of the monks.

September 10, 1453, arrived—the day the holy monk died. When the brethren had assembled in his cell, he ordered them to begin the Office for the Departure of the Soul and, when it was over, he got out of bed, took the censer and told the hegumen to cense the holy icons and the brethren. Then he said a prayer to our Lord and the Mother of God, entreating them not only for himself, but for all the brethren of the monastery where he had led the life of an ascetic for five years, and where he had attained spiritual perfection. When he had finished his prayer, the saint, already lying in bed, prayed for his departure, not sorrowing in the least, but rejoicing in the hope of future bliss. With a prayer on his lips he peacefully went to God. His countenance was bright, as though he were not dead, but slumbering.⁸ In sorrow and mourning, the hegumen and all the brethren carried the holy body of the ascetic to the Church of the Dormition,

where they held the funeral service and buried him on the right side of the church.

Shortly after the death of St. Ioasaf, miraculous healings began to occur at his grave through the grace-endowed prayer of the holy ascetic.⁹ The *Life of St. Ioasaf* was written in the 16th century [17, p. 275]. The anonymous author, probably a monk of the Kamenny Monastery of the Saviour, informs us that he used as sources for the *Life* the accounts of the startsy of the monastery, the carefully preserved traditions about the spiritual labours of the holy monk, and the account of the Kamenny monastery by Starets Paisiy of Yaroslavl.¹⁰ The service written in his honour¹¹ dates from the same period, and was probably composed by the same monk.¹²

NOTES

¹ September 23 (10), 1978, marked the 525th anniversary of St. Ioasaf Kamensky's death.

² The Kamenny Monastery of the Saviour, on an island in Lake Kubenskoe, is one of the most ancient monasteries of the Russian North. It was one of the first to be founded in Vologda and served as a grace-filled seed-bed of Orthodox piety. This monastery produced a large number of ascetics who later went on to found other monastic communities.

The beginnings of the Kamenny Monastery of the Saviour can be traced to the year 1260, but monastic life was established on the island much earlier. The chronicle account of the origins of the Kamenny Monastery of the Saviour informs us that the founder was Gleb Vasilkovich, Prince of Beloe Ozero, who also ruled Vologda and Ustyug. From its foundation, the Kamenny Monastery of the Saviour was under the special protection of the princes of Beloe Ozero [3, p. 326].

The renown of the monastery grew, and by the 14th century it already was the recipient of favours by the Grand Dukes of Moscow. The Grand Duke Dimitriy Ioannovich Donskoi, as a sign of his special favour towards the monastery, appointed the Athonite monk Dionysiy to be the hegumen (from 1418 to 1425 he was Archbishop of Rostov). It was this hegumen who introduced the Rule of Holy Mount Athos into the Kamenny Monastery of the Saviour [4, pp. 113-114; 5, p. 91].

On September 3, 1473, the monastery was destroyed by fire. After the fire, the remains of the relics of St. Ioasaf were gathered up by Starets Martinian Sokolov, and deposited beneath the altar of the newly-built church [3, p. 331]. In 1650, with the blessing of Markell, Archbishop of Vologda and Velikaya Perm, the Archimandrite Markell of the Kamenny Monastery of the Saviour translated the relics, which were kept beneath the altar, to a reliquary which was placed near the wall of the Church of the Transfiguration, opposite the left clerics. A fragment of the relics was encased in a cross measuring three spans, which was kept on the reliquary.

On July 24, 1773, the monastery suffered another fire, after which the relics of St. Ioasaf were translated to the Holy Spirit Monastery in Vologda [6, p. 120; 7, p. 77]. In 1801, the monastery was reopened, and the brethren of the Belavinsk Wilderness of the Epiphany were transferred there, and until 1892 the monastery was called the Belavinsk Wilderness of the Transfiguration. In December 1892, the original name, Kamenny Monastery of the Saviour was restored to it [8, pp. 123-124; 9, col. 746; 10, pp. 20-21].

³ Prince Dimitriy Vasilievich of Zaozerye was a descendant of the Orthodox Prince St. Feodor of Smolensk and Yaroslavl (†September 19, 1299). Prince Dimitriy's father, Vasilii Vasilievich, took part in the Battle of Kulikovo together with the Grand Duke Dimitriy Donskoi [11, p. 44; 12, p. 62].

⁴ The territory "beyond the lake" (Zaozerye) which was ruled by Prince Dimitriy consisted of a few villages located on the north-east shore of Lake Kubenskoe [11, p. 44; 12, p. 62].

⁵ The date of the death of Princess Maria is not known exactly. She died probably between 1429 and 1439 (the dates of the death of her husband and that of St. Aleksandr of Kushta). Consequently, Prince Andrei could not have been more than ten years old when his mother died. Princess Maria was buried in Yaroslavl.

⁶ St. Kassian, Hegumen of the Kamenny Monastery of the Saviour (†c. 1463), took his monastic vows in his monastery. For many years he followed the ascetic life in the Monastery of St. Kirill of Beloe Ozero and was a fellow-ascetic of St. Kirill of Beloe Ozero. With the blessing of Metropolitan Iona, he travelled twice to Constantinople in connection with ecclesiastical affairs, and upon returning, was named Hegumen of the Kamenny Monastery of the Saviour [13, p. 210; 14, col. 284-285; 15, pp. 428-429].

⁷ The vision of the Saviour granted to St. Ioasaf is depicted in an icon.

⁸ In one of the icons St. Ioasaf is shown sleeping.

⁹ The veneration of St. Ioasaf began at the same time. The manuscript *Life*, which contains accounts of several miracles, indicates that a certain Timofei was suffering from a fever and had given up all hope of being cured, when he heard of St. Ioasaf. When he came to the Kamenny Monastery of the Saviour he was healed through the prayers of St. Ioasaf. The hegumen and the brethren, who witnessed the cure, began to hold services to the holy miracle worker [16, leaf 19]. The establishment of a local feast in honour of St. Ioasaf dates from this time [18, p. 149].

¹⁰ The author of the *Life* wrote: "...I made inquiry of the good fathers of that monastery and I confirmed that information from the Starets Paisiy of Yaroslavl, of eternal memory, who assembled much material from many old books" [16, leaf 14 and overleaf].

Starets Paisiy of Yaroslavl was one of the educated and enlightened monks of the 15th century. He made his monastic profession in the Kamenny Monastery of the Saviour and followed the ascetic life in the Monastery of St. Kirill of Beloe Ozero. From 1479 to 1482 he was the hegumen of the Trinity-St. Sergiy Lavra. He was held in high respect by the Grand Duke Ivan III, who wished to see him Metropolitan of Moscow, but Paisiy refused the offer. St. Gennadiy, Archbishop of Nov-

gorod (†1505; feast day December 4), sought spiritual counsel of Starets Paisiy.

The account of the Kamenny Monastery of the Saviour was written by Paisiy about 1481. For his sources he used books which had been spared in the fire at the monastery in 1473. This account includes important information about the enlightenment of the Russian North by the light of the Christian faith, the history of the Kamenny Monastery of the Saviour, and hagiographic material about the holy ascetics of the North [11, pp. 118-119; 13, pp. 197-198].

¹¹ Preserved in 17th-century copies [20, ls. 154-171; 21, ls. 13-25 and overleaves].

¹² In the text of the *Life* there is the following information: "...it fell to my humble lot, having composed a canon, a troparion and a kontakion to the saint, to write an account of the saint's life and miracles" [16, l. 14].

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DIVINE LITURGY

The Creed. Article 9. On the Sanctity of the Church

The Church is divine and holy by her nature and essence. She was founded by our Blessed Lord Jesus Christ and sanctified by His Passion and His Holy Blood; *Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish* (Eph. 5. 25-27; Acts 0. 28; 1 Pet. 1.16-21).

The Church is sanctified by the power of Christ the Saviour's prayers: *Holy Father... sanctify them through thy truth: thy word is truth... And for their sakes I sanctify myself, that they also might be sanctified through the truth* (Jn. 17. 11-19).

The Church is also holy by virtue of Christ's teaching. Through the *glad tidings* of the Gospel the Lord reveals His will to men, calls them to salvation and indicates the way to salvation and sanctity. *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart* (Heb. 4. 12).

The Holy Spirit, dwelling permanently in the Church, fills her with His sanctifying grace (1 Cor. 12. 13). The Spirit sanctifies man and awakens him to deeds of selflessness and sanctity (1 Cor. 3. 16-17; Rom. 8. 1-15). "The Kingdom of God on earth—the Body of Christ in-

spired by the Holy Spirit: this is how the Church acknowledges herself." *

Divine service, the Sacraments, sermon, rite, singing, fasting, prayer, icon, and architecture—everything bears the seal of the gift of the Holy Spirit and is directed towards the salvation of man.

The Holy Spirit fills us and brings about the plenitude of the grace-bestowing communion with God most actively through the Holy Sacraments of the Orthodox Church, especially the Sacrament of the Holy Eucharist.

A person is admitted to the Church through Holy Baptism (Jn. 3. 5). In this Sacrament the believer, as he perceives the Good News, repents of all his previous way of life. He confesses the Orthodox Faith in the Triune God and is united to Christ, becomes one with Him in the God-Man organism of Christ's Church, and through this unity his heart opens to receive the Holy Spirit (Acts 2. 38).

The special Gifts of Grace, indispensable for following in the Gospel paths of life, are granted to the baptized by the Holy Spirit in the Sacrament of Chrismation (1 Jn. 2. 20, 27; 2 Cor. 1. 21-22). This Sacrament "in its very nature, is the granting to the baptized of the Spirit of God Who descended upon the Apostles and is passed on to all the believers by the successors to the apostolic ministry". **

* Father Sergiy Mansurov. "Essays on Church History". *Theological Studies*, No. 6, Moscow, 1971, p. 79.

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The plenitude of spiritual authority, which in the Church belonged to the Holy Apostles as the God-chosen mediators in administering the Gifts of Grace (Jn. 20. 21-22), passed on to bishops through the Sacrament of Holy Orders (1 Tim. 4. 14; 2 Tim. 1. 6). Through the same Sacrament the Holy Spirit, by the laying on of the hierarchs' hands, ordains presbyters to celebrate the Sacraments, and deacons to officiate at the celebration of the Sacraments (Tit. 1. 5; 1 Tim. 5. 22; 2 Tim. 2. 2). A true pastor bears the grace of the Holy Spirit within him. The Apostle Paul testifies to this truth: *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood* (Acts 20. 28).

One cannot live and be saved without partaking of the Saviour's Body and Blood. He Himself said: *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you* (Jn. 6. 53). In the Sacrament of Holy Communion Christians, partaking of the Body and Blood of Christ, "closely uniting with Christ, receive unto themselves the incorruptible, eternal substance, and thereby, become partakers of incorruptibility and eternity, leavened by them through Christ's Body and Blood."*

In the Sacrament of Penance the Lord through His ineffable mercy heals the soul of a penitent (Ez. 33. 19; Acts 10. 43). "The fall of a soul is recognized by Divine Judgement as its frailty in fighting temptation, and it is immediately forgiven in the case of sincere repentance which is... as a second baptism; that is why sincere repentance is always resolved in a feeling of inner reconciliation with God, that is, it places the penitent in the same position as he was upon being baptized."**

In the Sacrament of Matrimony the Church blesses the matrimonial alliance between man and wife after the image of the little Church in Christ (Rom. 16. 3-4; 1 Cor. 16. 19; Col. 4. 15; Philem. 1. 2). From this grace-filled blessing, "the first and utmost goal of wedlock is defined as mutual spiritual perfecting, mutual support in leading a God-like life.... At the same time, another spiritual goal of a matrimonial alliance comes to the fore—the gradual conquering of carnal desire... and the attainment of chastity in life (1 Thess. 4. 4-5)"*** through mutual conjugal faithfulness, loyalty and love.

The inter-related infirmities of body and soul are doctored by the Lord in the Sacrament of Holy Unction. The Apostles, receiving the power from Christ, *anointed with oil many that were sick, and healed them* (Mk. 6. 13). They passed this Sacrament on to their successors: *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him* (Jn. 5. 14-15).

The great synaxis of saints in the Orthodox Church is a live testimony to the sanctity of the Church. This is a proof of the reality of the life and action of Divine Grace in the souls of men.

The Church is also holy through the lives of those of her children who, striving for Christian perfection, have devoted themselves entirely to the fulfilment of the will of God, of His Holy Commandments.

"The Church is holy through the blessed power of grace of the Holy Spirit. Who abides always in the Church, and if some false teachings spring up among the members of the Church, the imperfect members fall off, forming a heresy or schism, so that they can no longer defile the sanctity of the Church."* The unrepentant sinners fall off the Church either through the visible act of the Church authorities (1 Cor. 5. 13) or through the invisible act of God's Judgement (2 Tim. 2. 19). But even staying for some time within the Church, the false teachers and sinners do not violate the sanctity of the Church. The Lord patiently allows the wheat and the tares to grow together in His field until the harvest (Mt. 13. 30).

The extent to which a person preserves his sanctity is the extent to which he remains a member of the Church. Our sinfulness is outside the Church. Some individuals remain members of Christ's Church by virtue of the rudiments of the sanctity that is in them. That is why the process of the grace of salvation consists in our full sanctification, in the complete elimination of sin from the community of believers and from separate individuals. Therefore "beginning with Christ our Saviour and His Apostles, spiritual effort continued unceasingly through the centuries in the Church towards bringing the whole of mankind to God—the struggle between grace and sin for the Kingdom of God."**

* A. S. Khomyakov. "The Church", Moscow 1910, pp. 23-24.

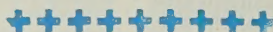
** Father Sergiy Mansurov. Ibid., p. 82.

* Ibid., p. 50.

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Father VLADIMIR RIGIN
a student at the MT.





Cathedral Church of the Dormition in Penza

